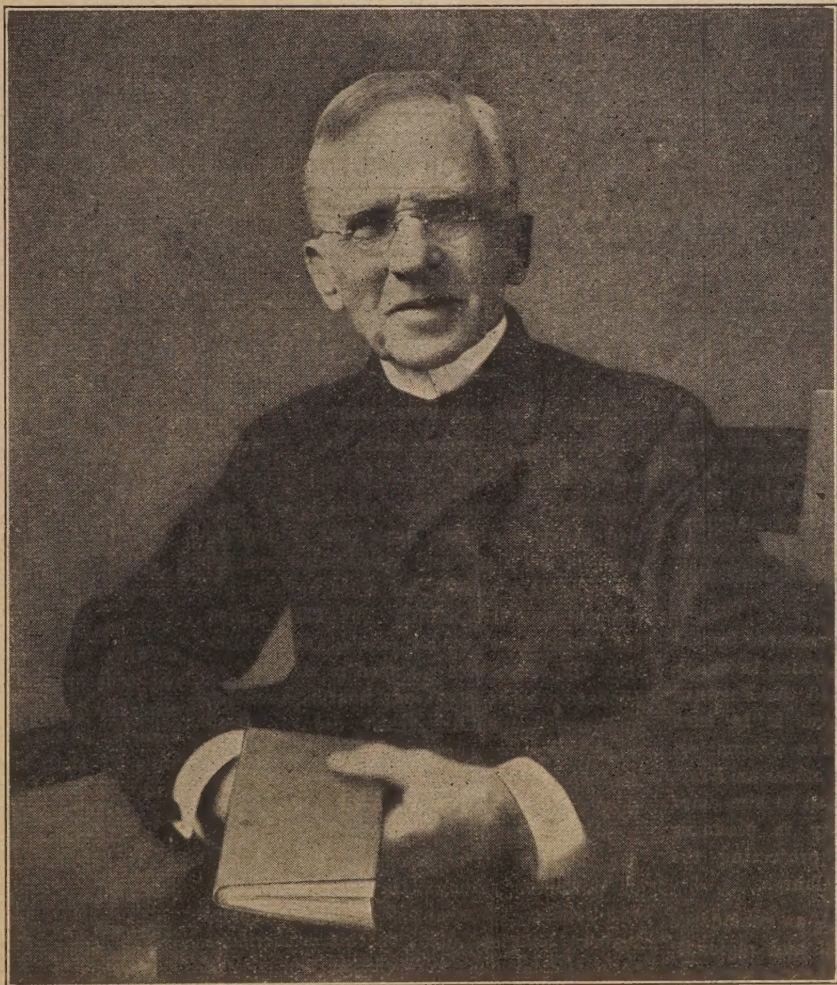


REFORMED CHURCH MESSENGER



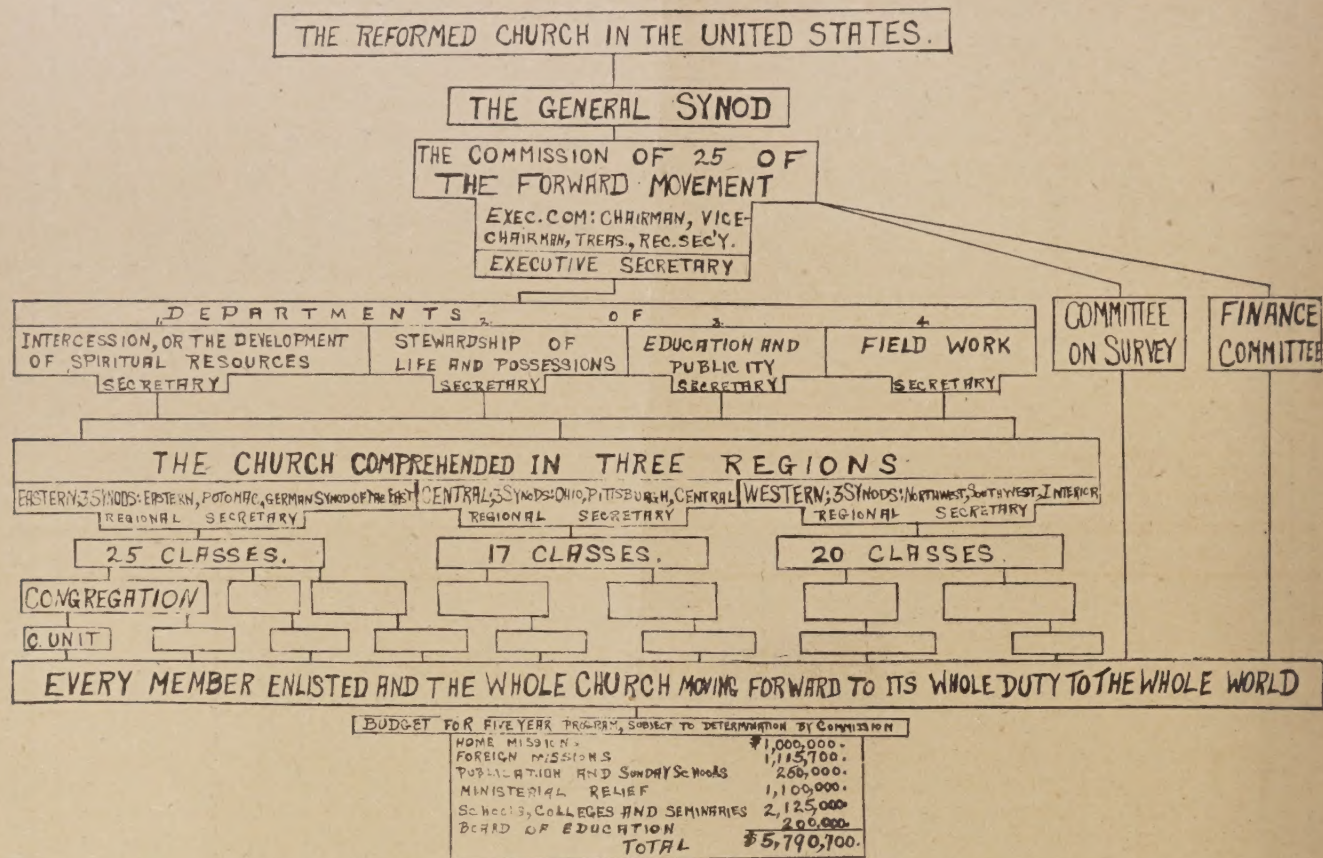
THE REV. J. SPANGLER KIEFFER, D. D., LL. D.

MEMORIAL NUMBER

PHILADELPHIA, JUNE 5, 1919

THE FORWARD MOVEMENT - ITS ORIGIN AND ORGANIZATION

THE KINGDOM



To those who may require an explanation of the above outline it may be said that we conceive the Reformed Church to be but a part of the Kingdom, which in its entirety is now moving forward, and that if we are to continue as a real part there is no direction for us to move but "Forward."

The General Synod is represented by the Commission of twenty-five, which in obedience to instructions, initiated the Forward Movement. The Commission is in turn represented by its Executive Committee, but they chose as executive officer an Executive Secretary and entrusted to him chief authority and responsibility in planning further organization and projecting the Movement throughout the Church.

This further organization, as considered thus far, is both functional and regional; that is, there are certain aims and purposes that should be made quite definite to the Church through distribution and specialization by experts, and these aims and purposes shall then be carried throughout the length and breadth of the Church. The four departments as planned are: (1) Intercession, or the Development of Spiritual Resources. We may not be as familiar as we should be with the word intercession, but we all know what it will mean to have the spiritual resources of the Church developed to their utmost throughout our entire membership. To this task a secretary can give concentrated and unstinted time with most fruitful results. (2) The Stew-

ardship of Life and Possessions. The word stewardship is coming into more common use with us, but it is not to add it to our vocabulary so much as to adopt it as a settled practice of our lives that a department is set apart and a specialist sought to make this one of our most natural attributes and life habits. (3) Then comes the Department of Education and Publicity. Oh, how much we need in the way of education as to what our boards, agencies and institutions are really doing! How much worthier they are than we know! And how much worthier of our confidence they would become if we but yielded them a more generous support! And publicity, yes, the most attractive and agreeable kind of publicity through the press, religious and secular, by means of circulars, tracts, leaflets, booklets, etc. To this department there is coming a man highly skilled in such work, to whose effusions we will all sit up nights in order not to miss any of them. (4) How absolutely important is the Department of Field Work, whose task is to get the message to the people by means of the spoken word. The minister, first and constantly; the layman, the minute-man; the conference, convention, congress; or wherever two or three may be gathered together, there the Forward Movement message should be presented. What a big task, calling for the talent and energy of a big man!

To spread the departmental message, whether written or spoken, both Church-

wide and Church-deep, there is an organization comprising three regions: the Eastern, Central, and Western, each containing three Synods. Each Synod has again a Classical area which in certain cases may be sub-divided into county units. The next unit is most naturally the congregation, and this in many cases must be divided up into congregational units of from thirty to fifty members. When the messages of the four departmental secretaries are communicated through the three regional secretaries to the last man, woman and child, then we shall have every member enlisted and the whole Church moving forward to its whole duty to the whole world. Then and only then are we ready to consider the budget of the five year program of Church activities. Upturn the outline (as some are prone to do) and the budget looks impossible, and stands out as an insuperable obstacle. "Who shall roll away the stone?" But reached through departmental interpretation and inspiration, and passed forward and downward by regional activity, it comes at the end; and as a task for a united, inspired, consecrated Church, who shall say, "It cannot be done?" If once we know and see the Church in its entirety moving forward "like a mighty army," then we shall not hesitate or falter at a budget which if undertaken by every member would only mean one cent per day over a period of five years. Can we do it? Will we do it? We can if we will.

Joseph H. Apple,
Executive Secretary.

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles.

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The Pastor-Preacher

ONE of the great inspirations of mankind is the pastor-preacher. He is a man who knows men, and they know him—and love him. He is a man who knows God, and tells men about Him. He tells them in a simple way. Not as one who knows more than they, but as one who has been given a note to carry. He tells them so quietly, it attracts them; so earnestly, it helps them; so convincingly, it gives them new power. His name is not seen very often in the headlines; nor does he sign it to the calls that go to the Churches. He is just the plain man, growing finer all the time, who walks down street and chats awhile; who steps into the sick room, and strokes the fevered brow; who puts his hand on the broad shoulders of the growing lad in a fatherly sort of a way; and then on Sunday delivers a living message to dying men; but in every place teaching men of the ways of God, and inspiring in them a new spirit.

One of the earliest memories of the writer about preachers was the peculiarly appreciative manner in which the older members of his home congregation spoke of a young fair-haired minister who had his first pastorate among them. It was at the close of the war, and of a few months' duration, but the elder folk delight to recall it to this day.

It was as a college student the next recollection comes. It was the first acquaintance with the minister himself. He came upon the campus at commencement time as was his usual custom. And we could not resist comparing him with the classic types of men with whom we lived in those days. His white hair, his open countenance, his youthful vigor, his splendid bearing—every mark was that of a noble man.

It was a decade or more before it was our privilege to meet him again. This time, too, it was upon the college campus. It was long enough for a man of so many friends to have forgotten us, especially when the earlier meetings had been but little more than introductions. The delightful surprise may be imagined when we were greeted by our boyhood name, and given a real handshake. There was a pastor power. Oh, the art of keeping friends by remembering names! "O, wad some power the gift to gie us."

There were messages, too, from that pastor's study that went out to all the Church. For half a century there were choice gems of profound thought and literary elegance; but words of truest comfort also. Many preachers found seed thought for sermons; tired business men were led to think on vital things; and aching hearts found balm that had been carried from Gilead. We are grateful that the cream of the literary effort of this pastor-preacher tarries in the beautiful volume entitled "Head and Heart."

We cannot refrain from expressing the conviction that the remarkable versatility and poise and vigor of his character never shone so splendidly as it did in the sessions of the General Synod at Dayton, Ohio. His thorough acquaintance with every item of interest was displayed in the comprehensive statements. His power of discernment and sense of absolute fairness were revealed in nicely balanced arguments and conclusions convincingly reached. But the delightful revelation came toward the end of the sessions, when, stating his preference for the ways to which he was accustomed, and his love for the good old hymns, nevertheless he was ready to put aside whatever was necessary in order to meet the changing times. He was not too old to launch out in things that were new. This evidence of growth, vigor in mind and spirit was stimulating to every delegate, and every young man was ready to follow

such leadership. He banished the fallacy that there ever needs to be a "dead line." From that day forth he was universally regarded as the Grand Old Man—the real pastor-preacher of our Church.

When we received word from the Associate Editor of the MESSENGER that this issue was to be the memorial number for Dr. Kieffer, it was our regret that it was too late to turn this page over to someone who knew him well. For, if he was all this to those who knew him slightly, what would those who saw him daily be able to say. At the same time it was a real pleasure to cast aside the already-laid plans to pay this brief tribute to the man whom, not a congregation only, but an entire Church loved. We are sure the pages of this issue will be turned in quiet and tender reverence; we know some will lay them by to read about him again and again; and we are confident many a prayer will ascend for other pastor-preachers like him. These will be an elegant tribute indeed.

E. N. E.

EDITORIAL

THE MAN WITH A HAMMER

"Don't be a knocker; be a booster." This caption headed an ad in a city daily the other week. "Bring your whistles along, leave your hammer at home." We desire to enter a protest. There is too much boosting before we are ready for it. There is too great a tendency these days to smooth over the rough, and to sugar-coat the unpleasant. The man with a hammer has a place in Kingdom service. There used to be a ramshackle, old wood-shed on a farm we know. It was decided to replace it with a more respectable structure. But before they came to it, there was a lot of knocking, and much sport made of it. Several neighbors brought out their hammers, and the young folks of the family, too. They used them still more strenuously when it came to taking the old board-pile down. There are creaky organizations, ancient practices, out-of-date customs, old-fashioned ideas. The war did not clear them all away. Prejudices still exist. Use the hammer. Throw away the rubbish. Hold fast that which is good. Get a good plan. Then boost.

E. N. E.

MORE ABOUT MINISTERS' SALARIES

"It is the greatest hope in the economic system that there is actually an economic integrity in the universe just as there is a moral integrity." This is another angle from which to look at the minister-salary question. In this lies the greatest hope for teachers and preachers. It is unbecoming to demand. They will not strike. But the sense of economic justice will impel the right of it.

We would like to present the case of the home missionary. The following are typical. One man was compelled, though given a small increase, after going into debt the past two years, to request an increase of \$200, or be compelled to resign. Another, also successful in his field, writes: "Family five, two sons and one daughter; salary, \$1700; perquisites, \$60; expenditures, including rent of house, \$1880; deficit for 1918, the sum of \$120, and debts from past few previous years. How I am going to be able to make that up I am not able to say. My only hope is in seeing the cost of living reduced, or in an increase of salary which looks remote." Still another, who came from the East with the understanding that he was to receive a salary equivalent to that received in the field he was leaving, has this to offer: "First, we let the maid go, then the laundress went by the exit route, and little children were in the home. Books and magazines were cut down, then cut out. There was a gradual elimination of the yearly savings, which were usually 10 per cent. And now, after two war years, the work of the coming summer will be to reduce an overdraft of \$165 before a winter's coal supply gets into the bin. We understand the officials of the Board have had no greater proportionate increase—the demands on them are greater

—than the missionaries. Living expenses, according to Government estimates, have increased 63 1/3 per cent. in the past four years; ministers' salaries, on the average, 3 1/3 per cent."

But the economic integrity of the universe is beginning to assert itself. The state of Kansas, by legislative action, has this week increased the salary of every school teacher 25 per cent. The editorial in the MESSENGER a few weeks ago on

"Ministers' Salaries and Efficiency" closed with the sentence, "Would an increase of 25 per cent. in all preachers' salaries, with but few exceptions, be an unreasonable suggestion?" The survey of our Forward Movement will no doubt present the facts in this matter to the Church. Strikes in the industrial world are the effort to maintain economic integrity. An aroused sentiment is the guarantee in the Church. "It is the greatest hope in the economic system that there is actually an economic integrity in the universe just as there is a moral integrity."

E. N. E.

"The more I think of it, I find this conclusion more impressed upon me—that the greatest thing a human soul ever does in this world is to *see* something, and *tell* what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is Poetry, Prophecy and Religion—all in one."—RUSKIN.

A REVELATION!

The congregation is in the country. It is located near Dawson, Neb., and, like Zion, whose name it has, is on a high hill. It numbers 104 members from 34 families. They have a pastor and a parsonage of their own. They pay him good, and treat him well. Last year their current budget amounted to \$1498. This year the Consistory became daring and concluded to ask for \$1800. They carefully prepared the way spiritually and by education. Two weeks ago the Consistory made the every-member canvas on Sunday afternoon, and received pledges that amounted to \$2134, with 16 members to hear from, an average at present of \$20.71 per member, or \$54.71 per family. Last year these Swiss-German farmers remodelled their Church, and, including their current budget, contributed \$60.18 per member, which cashed all bills. Is not this a revelation of our possibilities? When brought face to face with their task, is it not a prophecy of what the people will do? Let the leaders in the new day take courage and "Go forward."

E. N. E.

THE MARKS OF A WORLD CHRISTIAN

There is a good book lately put on the market. Its title is "*The Marks of a World Christian*." It is written by Daniel Johnson Fleming, one of the "Books with Purpose," printed by the Association Press. It describes the larger mind that ought to be in every Christian. The Christian is a world man. He has always been in theory, but conditions today are making him one in fact.

No man can any longer have a world that ends at the township line. The farmer miles from town knows what has taken place in the heart of Africa a few hours after it occurs. Too much moisture in Kansas means a shortened bread supply in France. The crop in Cuba determines the price of coffee in America. Everyone is dependent on someone else far away whom he never sees. Black and white, yellow and red are brethren. Color is skin deep only. "He hath made of one blood every nation." Insult the negro or the Swede and he will resent it in the same natural fashion. Covetousness, reverence, or love, are the same in every clime. The qualities of the spirit are universal.

The natural impulse of the Christian, when he learns of the less fortunate, no matter where, is to respond to the need of his kin. Like God, whose child he is, his love will pursue the sinner and the needy. God's goodness to him, the experience of it in his own soul, sets him aglow for the Kingdom program.

What is the Christian to do about it? For his own sake, as well as for the good to be done, this burning zeal must find expression. It is going to take courage to recognize in every man of any color a brother, and act accordingly. It will be a supreme test of consecration to apply the principles of Jesus to industrial problems and business activities. There will be a price to pay to make national relations Christian. What nation will be the first to pay it? But this is the challenge to Christendom. And we are happy in believing that the Forward Movement is the specific call to the Reformed Church to put on the marks of the World Christian.

E. N. E.

THE DOCTOR KIEFFER MEMORIAL NUMBER

It is a rare privilege to issue a special number of the MESSENGER as a memorial to a man of the type of Dr. J. Spangler Kieffer. We do so in recognition of his personal worth and without any hesitation as to the possible danger of establishing a precedent which might become embarrassing to us in the future. Dr. Kieffer's life stands out in striking contrast. His greatness consists largely in the qualities in which he was unlike other men in the ministry. Many men excel in one thing, and it is not uncommon to find a man who is noted as a specialist in a more or less limited sphere. But Dr. Kieffer was noted in so many phases of true greatness that his career is unique. The charm of his personality, his entire consecration and recognition that he was not his own but "belonged to his faithful Saviour, Jesus Christ," his devotion to family and friends, the earnestness and persuasiveness of his preaching, the tact and gentleness of his ministrations as pastor, the length and the success of his pastorate among one people, the classic style and prolificness of his writings, the activities of citizenship in community and state,—in short, as parent, as preacher, as pastor, as writer, as citizen,—Dr. Kieffer was noted; in the length and the breadth and the height and the depth of true greatness he was pre-eminent among his contemporaries.

To the end that Dr. Kieffer's host of friends may join us in giving expression to our high regard of our worthy brother, the MESSENGER counts it a privilege to open its columns. Indeed without the help of these friends we could not have published this memorial number. We, therefore, embrace this opportunity to acknowledge our indebtedness to the authors of the contributions. The cheerfulness, as well as the promptness, of the responses, is indicative of the worthiness of our deceased friend and brother. Especially do we acknowledge the assistance of our esteemed brother, the Rev. Henri L. G. Kieffer, whose response to our numerous requests was so kind and generous.

In the hope that this memorial number may stress the supreme qualities of Christian character as exemplified in Dr. Kieffer, we present the contents to our readers.

A. S. B.

The Comforter

By Rev. C. W. E. Siegel

Comforter of all who sorrow,
Earnest of the Father's love;
Counsellor of truth and blessing,
Peace-envoy from courts above,
Thou, who leadest Christ's disciples
Heav'nward in their Master's way,
Like the dew Thy peace distilling,
Grant Thy quickening power today.

Light in us the torch of wisdom,
Cleanse the springs of life within;
Guide the nations, groping, stumbling
In disastrous night and sin.
Precious parting gift of Jesus,
Shine into each darkened soul,
Ever pleading with the erring,
Ever present to console.

Holy Paraclete from Jesus,
God of God, His loss replace;
Dwell in Thy redeemed people
With Thy plenitude of grace.
Fill Thy Zion with new glory,
Dove-like bring Thy peace divine;
Into earthly gloom and chaos
Let Thy beams of mercy shine.

In Memoriam

Rev. J. Spangler Kieffer, D.D., LL.D.

Born, February 3, 1843

Died, May 16, 1919.


Funeral, May 19, 1919

Zion Reformed Church, Hagerstown, Maryland

The House of God in which he preached the Word and proclaimed the "unsearchable riches of Grace" for over half a century.

Interment, in "God's Acre"

Adjacent to the church, where his "body shall return to the dust from which it sprung" amid the ashes of hundreds whose mortal remains he committed to the grave.

LMIGHTY and most merciful God, the consolation of the sorrowful, and the support of the weary, who dost not willingly grieve or afflict the children of men; look down in tender love and pity, we beseech Thee, upon Thy servants, the bereaved household, whose joy is turned into mourning; and according to the multitude of Thy mercies be pleased to uphold, strengthen, and comfort them; that they may not faint under Thy fatherly chastening, but find in Thee their strength and refuge, through Jesus Christ our Lord. Amen.

REVEREND JOSEPH SPANGLER KIEFFER, D. D., LL. D.

(The Sermon Spoken by Rev. A. S. Weber, D. D., Baltimore, at the Funeral Services held at Hagerstown, Md., Monday, May 19, 1919)

"Let not your heart be troubled. Believe ye in God, believe also in Me. In my Father's house are many mansions. If it were not so, I would have told you."—John 14: 1-2.

These words were spoken by our Saviour in a deeply solemn and impressive hour. A great sorrow had come into the lives of His disciples, and what was impending was certain to bring even greater anguish to their hearts. Their need of reassuring comfort and of sustaining strength was clearly manifest to Jesus. His tender sympathy with and love for them prompted Him to hasten to their relief, or rather to indicate to them the way along which they may find it for themselves. His utterances of entreaty and counsel, of revelation and promise, carry deep practical wisdom and immortal spiritual value. In experiences of sorrow and grief, Christ's followers, ever since the words were first spoken, have gratefully recalled them, and, by heeding their entreaty, following their counsel, believing their revelation, and trusting their promise, have found weakness turned into strength and sorrow into joy. It cannot be inappropriate, therefore, for us on this occasion to meditate anew upon these precious sayings of our Lord, and to gather from them for ourselves, if possible, the comfort our hearts yearn for, and the strength we need to take up hopefully and afresh the tasks of life which are Providentially assigned to us.

It may not be amiss, in beginning our meditation, to remind ourselves that Jesus himself cherished in His heart and practiced in His life, that which in the text He commends to others. The beauty and the steadfastness of His holy character, the stream of goodness and love which issued from that character, gladdening and reviving everything it touched, and the unclouded certainty with which He looked for continued life in the world

to come,—all these had their common source in His knowledge of and trust in God as His Father and the Father of all men. Prior to the coming of Jesus, men had very imperfect, often very misleading, conceptions of the character of God. Hence their notions concerning God's relation to them. His purposes with them, and the destiny awaiting them, were correspondingly vague and unsatisfying. Too often men regarded God as an angry, jealous, arbitrary, vindictive, unloving Ruler, whose favor had to be won by propitiating acts, and whose consuming wrath could be averted through priestly intervention and outward ceremonial transaction. Then the Eternal Father, constrained by love for the world, sent His Son to tell men what He really was,—a Father, infinitely wise and good, just and loving, in His relation to and purposes with His children. In the wisdom and goodness, the justice and love, of the Son, men were assured, the Father's character was revealed. "He that hath seen me, hath seen the Father." In the Son's filial trust in the Father, His desire always to please Him, His cheerful submission to the Father's will, His willingness to suffer and die rather than offend God's holy character, and his self-sacrificing services to fellowmen, the perfect way for a child of the Father to observe, was made known to men. "I am the way, the truth and the life."

Without a knowledge of the Father as thus revealed by the Son, and without a belief in the Son as our absolutely trustworthy Exemplar, it is difficult to see how we should be able to reconcile ourselves to the mysteries of the Providential order, or to save ourselves from being permanently crushed by the bereavements and sorrows that come into our lives. And no one is exempt from being called to face these mysteries, or from experiencing such bereavements and sorrows. The "Messenger of Sable

Wing" sooner or later crosses the threshold of every home, visits every social group, enters every congregation, and then departs into the silent mystery, leaving behind him a sense of loss and desolation, the pain and anguish of which can be soothed and assuaged only by casting ourselves, humbly and trustfully, into the sustaining arms of the wise and good, the faithful and loving Father, and by relying on the consoling assurances given us by His Son. It is *this* that gives so welcome and refreshing a charm to the tenderly entreating words, "Let not your heart be troubled." It is *this* that gives power and efficacy to the wise and gracious counsel, "Believe ye in God, believe also in Me." It is *this* that gives permanent appeal and value to Christ's assurance of immortality, so frankly and affectionately stated, "If it were not so, I would have told you." It is true, Jesus here gives us only His word to kindle in our hearts a hope for life in the future, but that word was confirmed by his own resurrection from the dead. It is true, Jesus attempts no proof of immortality. No proof such as skeptical minds in a materialized age demand, can be given. We are thrown, by the very necessities of the case, on belief in God and belief in Jesus Christ, and on whatever support for the longings of our souls we may find in our own and in others' religious experiences,—experiences that abundantly justify our faith in the validity of the blessed hope inspired by our Lord's attitude and teaching.

Guided and upheld by the beliefs which Jesus counsels us to cherish, we are enabled to interpret aright the meaning and the purpose of death. It is not a punitive, but a beneficent ordering of our Father that death should overtake our friends and ourselves in the course of time. It is wisely and lovingly designed by the good God, that death should render a gracious ministry to His children. It is not to be regarded as a defeat wrought upon us by an enemy, but rather as a victory accomplished for us by our most faithful Friend. Instead of robbing us of anything permanently valuable or important, it is meant to bestow upon us, in unbroken continuity and ever-increasing fullness, enlarged opportunity for personal growth and service. It is a translation from this world into a realm whose enviroing atmosphere is congenial to the spiritual life, and, therefore, an experience which, instead of being feared, is to be gratefully and gladly welcomed when life's work here is done.

"Oh what were life, if present life were all?

Tears blind thine eyes, or thou would'st see,
That treasures wait which ne'er shall pall,
Which Death, thy Friend, will surely give thee."

Precious to a sorrowing Christian, beyond anything that words can express, is the comfort that flows from the conception of death as God's appointed method of opening new and larger spheres of opportunity for growth and service to His children. That which is mortal must put on immortality in order that these possibilities may be opened and enjoyed by them. When this truth first dawned on the mind of an early servant of Christ, who through the fear of death had spent much of his lifetime subject to bondage, he was filled with rapture and exulted greatly, you remember, in the deliverance the new light brought him. Death, then, no longer had a sting for him, the grave no victory. So, likewise, are we privileged to look on death and the grave, and, instead of allowing ourselves to be overwhelmed or dismayed by our sense of loss, feel ourselves impelled by the light of the Gospel, like the Apostle, to thank God for having given our friends who are gone, and for presently giving us who remain, this triumph of faith through Jesus Christ our Lord.

There is, indeed, a solemn and chastened happiness to be realized in the thought, warranted by the New Testament Scriptures, that our departed friends are now at home with the Lord and rejoicing in His presence with a joy unspeakable and full of glory. The older we get

and the greater our progress in spiritual life, the less inclined we are to brood over our loss and the more on their gain. We do not love them less, we love them more, now they have entered upon the heavenly inheritance and are no longer torn by sufferings or burdened with rasping cares and wearying labors. They are with Him whose name is Love, and crowded therefore with a blessedness and peace such as in this world come within the reach and possession of no one. Crowned with a glorious immortality, they see with clearness of vision, and know as also they have been known, and understand the unsearchable riches of Christ in their fullness. In the glorified presence of the Saviour, they are waiting to welcome us, as they have been welcomed, into the blessed fellowship of the redeemed of all ages. And so they are not gone from us forever:—

"Forever? Ever? No—for since the dying race of man began,

Ever, ever, and forever, was the leading light of men.

Truth for truth, and good for good! the Good, the True,
the Pure, the Just,

Take the charm 'Forever' from them, and they crumble
into dust."

There is another office discharged by the truth which resides in our text that deserves to be noticed. Quite as important and necessary as the comfort we derive from it in the presence of the death of others or the prospect of our own, is the inspiring, the uplifting, the strengthening power of faith in God, in Christ, and in personal immortality, with reference to the development of spiritual character and the transforming influence of its service in the present world. How wonderful and ennobling the effect of this threefold belief was upon the life and character of Christ's first disciples, and through them upon social conditions around them, appears on every page of the New Testament records. In the case of Paul, it was the same belief that wielded its transfiguring power over his life, and fired him with a holy passion to make the same power available to others through the spread of the Gospel. The most Godlike men, the saintliest women, of every age since, achieved their character and rendered their memorable service, under the new-creating, energizing spirit brought into their lives by faithfully heeding the Lord's counsel, "Believe ye in God, believe also in Me," and by looking gratefully and hopefully forward to the day when they should live with Christ and behold His glory. "The glorious company of the Apostles, the noble army of Martyrs, the loyal members of the Holy Church throughout the world,"—all these lived greatly and greatly died, sustained in life and triumphant in death, through their belief in God, in Christ and in a future life.

What has just been said of these saints of other ages and concerning the source from which sprang the power reflected in their character and service, may be truthfully said also of him whose death has brought to all of our hearts in common, a great and keenly-felt sorrow, and in honor of whose memory we are here assembled in a service of thanksgiving to God for His gift of him and his services to us in various relations. Doctor Kieffer followed in the train of the heroic and faithful to whom reference has been made. For more than fifty years, a devoted pastor of this Church, an eminent preacher of the Gospel of the Son of God, and a wise and efficient administrator of the temporal affairs of the congregation; for more than fifty years also, an active and commanding figure in the councils and agencies of the Church at large, his title to leadership recognized and valued in unnumbered places of honor, trust and responsibility; during all these years, moreover, a diligent student, a prolific writer of religious, literary and historical essays of distinction and far-reaching influence, a resourceful, dignified, winsome lecturer in Colleges and Seminaries of

(Continued on Page 19)

THE REVEREND J. SPANGLER KIEFFER AS A PREACHER

PROFESSOR GEORGE W. RICHARDS, D. D.

The Reformed Church is poorer for his death and richer for his life. The scope of his influence was both national and denominational; for he was equally great as a citizen of the state and as a minister of the Church. He excelled as a scholar, a writer, a pastor, and a patriot, but all these qualities blended in his life to make him greatest as a preacher. His heritage and his attainments came to fruition in his proclamation of the Gospel.

The blood of a noble ancestry, as democracy counts nobility, flowed in his veins. He was the heir of traditions of honorable service by his forbears in peace and in war. Like Paul, God not only separated him, even from his mother's womb, but called him also by His grace, to preach the Gospel. His bodily presence was almost the perfection of form for oratorical power. On his countenance played the subtle light of a keen intellect and of a loving heart. With magnetic, though not silver-toned voice, with the magic charm of a mastery of words, with an unusual brilliancy of mind, he preached Christ and Him crucified for more than fifty years, preached Him with a joy that spontaneously communicated itself to his hearers.

He was a ripe product of the culture of the humanities, the classics in ancient and modern tongues. He dipped the cup of salvation into the fountain of Hebrew prophecy and psalmody, of Greek gospel and epistle, of pagan poetry and philosophy. He presented the heavenly treasure in vessels adorned with classic art. In him religion and culture were reconciled in the graces of a Christian life.

His sermons were the fruition of his richly endowed and cultivated personality. He knew men as well as books. He could "bear gently with the ignorant and the erring." He "shrank not from declaring unto men the whole counsel of God." He laughed with men, rejoiced with men, wept with men. Men trusted him, loved him for the sympathy which they felt in him. He was so soundly Christian because he was so roundly human.

This rare combination of qualities made him an extraordinary preacher—foremost in his Church and among the foremost of his age. A statement which I make with all the more confidence after having heard some of the most

notable preachers of the passing generation in Europe and America.

By a single illustration I shall characterize his preaching. He was appointed to preach in the First Reformed Church when the General Synod met in Dayton, Ohio, in 1896. He spoke on the words: "But now abideth faith, hope, love, these three; and the greatest of these is love." A text almost too great for an ordinary preacher, but the sermon proved worthy of the text.

At first he spoke in a hesitating way, his voice husky, and his manner backward as if he felt his way diffidently into his text and into the hearts of his audience. For a moment the hearers were perplexed not knowing what to expect. But the atmosphere began to clear, the voice became resonant, the eyes began to sparkle, and a mystic glow came over his face. The prince felt the throne beneath him. Light broke from the sacred page. Deep silence settled upon the audience and they sat motionless as if transfixed by a vision splendid. The preacher did not argue, did not prove, did not expound, did not orate—he bore witness, he gave men a glimpse of the things that abide, the things of faith, of hope, of love. Young men, old men, slyly wiped away the tears stealing down the cheek. It was a tear, started not by a recital of the indescribable sorrow and anguish of life; but the tear that flows when we face life's grandeur, its sublimity, its eternity—the blush of dawn, the glow of sunset, the cloud-capped peak, the storm-tossed sea. While he spoke life was glorified—men felt it was worth while for he inspired in them a new faith, a new hope, a new love. His words are forgotten, but the vision he gave us will haunt us forever. It was one of those rare moments of which the seer of the Apocalypse writes: "Behold a door opened into heaven." Define it as you please, preaching like that made Doctor Kieffer a great preacher. It was not the brilliant rhetorician, the astute logician, the learned scholar, the profound thinker that made him great. He was more than these. He was a man, true and good, who had won the victory of faith, and when men heard him preach they came under the contagion of a triumphant spirit.

Lancaster, Pa.

DR. J. SPANGLER KIEFFER AS A PASTOR

ELDER D. A. STICKELL

Having lived thirty-seven years under the life and influence of this great and good God-fearing man, it is with a deep sense of my unworthiness that I attempt to portray with any degree of justice the life and character of Dr. Kieffer as a pastor and friend. I wish that I might be more able to express my feelings and gratitude for what he has been to me and my family, and in appreciation of him as our pastor.

Dr. Kieffer was an ideal pastor in every sense of the word; he was kind, long-suffering and forbearing; always thoughtful of the welfare of his people; never tiring in his pastoral duties, and he could be seen, up to the close of his life, visiting the sick, rich and poor, regardless of weather conditions or his own comfort. Sympathy was given to all classes alike, whether Church members or not. He would never give up a member who had fallen from grace, but would say, "you are one of my members; I can't give you up, come back to our Church."

In his social family visits he was most interesting. He had here his ringing hearty laugh, so irresistibly contagious; his humorous stories, his interesting conversation, all richly flavored with sentiments of purity, making him the center of interest, which left a benediction upon the homes he visited that was felt long afterward. He was

a wise counsellor, absolutely fair and reasonable, always charitable to the limit, yet positive and fearless in his position and conclusions. He was a true and loyal friend to rich and poor alike. In sickness and in health he was always courteous and respectful. He sorrowed with them that sorrowed, and rejoiced with them that rejoiced. He was passionately fond of children; they all loved him. It pleased him to have them speak to him on the street and to have them say "Hello, Dr. Kieffer." He knew them by name and always showed a kindly interest in what they were doing. He was deeply pained for the child who might be chided on account of its poor clothes by its companions, and he warned the children to be careful of hurting the feelings of such companions. He was a friend to the colored people, preaching for them and often helping them to solve their problems. Above all he was intensely interested in the home life of his people. He was a firm believer and advocate of home training, and in the plain duties of the home, and always placed a high value and honor upon them and grieved over the lack of family worship and Bible study that prevails at this day in the family.

He was himself strenuously industrious and never lost an opportunity to say a word of commendation to the

industrious. So was his life lived as a pastor that when the time came for him to lay it down, as he reclined upon his sick-bed, there was a constant unrest and devout concern shown by all. And when he went to his rest and lay in state in the Church, the great throngs of people

of all classes and conditions, who came to pay their last tribute to his memory, his own members and many others bore testimony to the true worth and work of this great and good pastor.

Hagerstown, Md.

DR. KIEFFER AS A MAN OF LETTERS

PROF. C. ERNEST WAGNER

In venturing to lay my little wreath of tribute on Dr. Kieffer's grave, I choose advisedly to speak of him as "Man of Letters." The terms "author," "writer," "essayist," do not adequately characterize him. In everything he wrote for publication the man of letters clearly disclosed himself. Steeped as he was, from college days, in classic lore, he drew at will from those great reservoirs of cultivated thought and feeling which the ancient Greeks and Romans filled for all posterity. With the masterpieces of a later time and the finest things in modern literature he was equally familiar. Apt in citation, happy in allusion, suggestive in simile and antithesis, and nicely critical in interpretation, he never failed to please—he often delighted—the intelligent reader, appreciative of "the best that has been thought and written in the world." He was, then, *par excellence*, the man of letters, who had lived so long in the company of the Olympians that he had come to be "sealed" of their number.

It was, however, not as a scholar nor as an accomplished man of letters that Dr. Kieffer won the affection of his readers, whose name, indeed, was legion. No, it was by qualities other than these—qualities, inherent in his *style*, which revealed the man himself and put him on terms of friendly intimacy with all whom he addressed. There was, in his literary craft, a certain grace and charm, a subtle winsomeness, which carried captive every kindling heart. That same personality, which so endeared the man, as pastor and friend, to parishioners and fel-

low-townsmen, spoke eloquently in all his printed words, and made its irresistible appeal to thousands of men and women who had never seen his face or heard his voice or felt the grasp of his hand. Enshrined in countless loving hearts, he remains a fragrant memory, to be cherished so long as that heaven-sent faculty shall endure.

I took, today, from its place on my shelves, that treasured volume of his MESSENGER essays, assembled in 1909 and issued under the title, "Head and Heart." With pious, almost filial, affection I read anew some of my early favorites there: "Passionate Belief," "The Inclusiveness of the Truth," "The Other Side," "Mine Own People," "The Captain of My Soul," "Hail to the Defeated!" "The Significance of Sorrow." How eloquently, how convincingly, how persuasively, and withal, how helpfully the dear, departed mentor speaks to us in these and many other inspired utterances of his—if we have but the ears to hear and the wills to translate conviction into action.

Thanks be to God for a life so pure and noble; for a personality so rich and fragrant; for a mind so full and a heart so warm; for a literary sense so fine and rare—so tenderly nurtured and so freely employed for the pleasure, and the profit and the spiritual refreshment of all who may come within the circle of its blessed influence!

Lancaster, Pa.

PREACHER, PASTOR, SCHOLAR

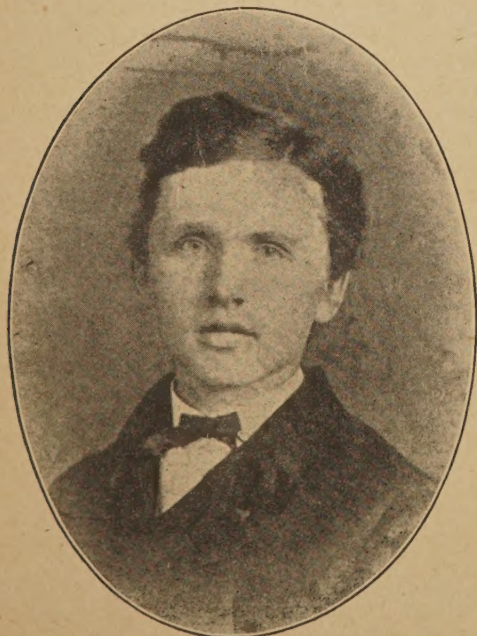
REV. JOHN C. BOWMAN, D. D.

Few men in the history of the Reformed Church in the United States have combined more completely and harmoniously the qualities of preacher, pastor and scholar than the lately deceased Rev. Dr. J. Spangler Kieffer.

As preacher he magnified and dignified his office. Throughout his ministry he preached "the Gospel in its

purity." Out of its treasures he brought things new and old, and between the new and the old to his mind there was no conflict. Likewise, between faith and reason he saw no need of reconciliation, because faith and reason are always reconciled in the unity of sanctified personality.

The Gospel he preached was as comprehensive in its



Photograph of Dr. Kieffer taken about 1863, while a student in the Theological Seminary at Lancaster.

A photograph taken about the time he began his ministry in Hagerstown, 1868.



scope as is human life with all its various relationships. With the accent of conviction he spoke his message as a message from God, a message enriched by the breadth of his culture and always aglow with the warmth of his heart.

As pastor he shared in large measure the self-sacrificing devotion of his Lord, who said: "I am the good shepherd. I lay down my life for the sheep." On his heart he carried all the members of his flock; and to those not of his immediate fold he extended similar tender sympathy and helpful service.

On one occasion to a group of friends who were discussing the duties of the pastoral office, when a distinction was suggested between pastoral and social relations, he said: "It seems to me that the Christian minister should express the religious spirit in all that he says and does, not only in the reading of Scripture and in the offering of prayer in the homes of his people, but no less as he converses on the commonest things of life. To bring good cheer in the ordinary way to one's people may be no less religious and helpful than by the more formal religious word or act." No better work on Pastoral Theology can be studied than the pastoral ideals illustrated in the life and ministry of Dr. Kieffer—a model pastor.

In a free, broad sense may the title scholar be applied to Dr. Kieffer. He was not a specialist in any branch of learning. His mind could not brook such restraint and limitations. His love of the true, the beautiful and the good demanded the freedom of wide range, preferably history, biography and literature. In these realms he enjoyed familiar companionship with great minds. He stored his memory with the wealth of their wisdom, while at the same time he retained unimpaired the strength and originality of his own intellect. His sermonic style, as likewise that of his literary contributions, was simple, yet forceful, combining serious thoughtfulness with chaste and pleasing expression; in classic phrase—*fortiter in re, suaviter in modo*.

But in whatever phase of character Dr. Kieffer may be viewed, all who knew him will ever remember him not primarily in the light of any or all of his qualities, but in the light of his strong, uplifting, winning personality, which somehow undefinably gave distinctive value to what he said and wrote and did. In his own life was preeminently illustrated the saying which he frequently quoted: "The manner maketh the man."

Lancaster, Pa.

DR. KIEFFER IN THE HOME

REV. ROBERT ALEXANDER BOYLE,
Pastor, Wicomico Presbyterian Church

"In the home." The sacred place where as husband and father this Minister of God was at his best, in act and precept radiating soulful emanations which fell with glad acceptance into the secret places of these young lives, to burst forth as answered prayers, in later days full of fruition, when men and women standing high in honored places, revealed themselves the natural products of a real Christian home.

The children of Dr. Kieffer are a distinct refutation of the common charge that ministers' sons usually go astray, while they are also proof positive of the salutary influence of the wise training of a real Christian home. Five different professions—a significant tribute to the wise and liberal spirit of their mental culture—are represented by the five sons, and each a leader in his profession.

It was my sacred privilege to sit in his study the day after his funeral and as I sat there with his loved ones, my Irish soul recalled Tara's Hall, but here the spirit had not fled, for as the music of the violin when touched by a master hand passes into the wood, so here from the center of the home there seemed to vibrate the undertone of a subtle melody of cultured hearts and minds.

Stratford-on-Avon is historic and we catch its fragrance and breathe its inspiration because a great poetic soul lived there, and sang its beauty into our hearts. In some such way a vital soul immortalizes for us the simplest home. "The ultimate 'holy place' is always a soul."

The parsonage on Potomac Avenue in Hagerstown was a center of vitalizing and far-reaching influence because a great soul lived and worked in that home, touching the least task to fine issues. The daily meal became a sacrament feast, and the rearing of a family a devout consecration.

The religious life of that home was peculiarly natural because pre-eminently spiritual. The strong patriarchal character toned and relieved by the maternal grace as

the pillar of old was completed and adorned by lily-work at the top. A composite personality of authority and influence which attracted and has held the thought and respect of developing minds and hearts of a large family until the present day.

The characteristic feature of the Kieffer home was not found in material things. It was not so much a place as an atmosphere. One did not see things. One felt influences and breathed refreshing draughts from the heights, for the windows were open toward Jerusalem and breezes from the eternal summer carried a perennial youth of peace and power into every avenue of life, while its sanctity was the reflection of an inner soul.

Dare one venture, without transgressing the courtesies of an intimate friendship, to take a reverent glimpse of that daily hour of private retreat and communion? A custom begun in earliest days when husband and wife retired from the world, and the door being shut, heart to heart and soul to soul, built their castles and planned their web of life, according to directions received on the mount. Through all the years this secret, sacred hour held sway, procuring strength for the multiplying tasks and pressing demands, encouragement for the needed venture of faith and assurance in the end.

How much this hour had meant, and how inwoven into their life it had become, was made manifest in the closing days, when all human authority had to yield to the craving for this life-long custom. And hand in hand, a weak but satisfied voice whispered in that last sacred hour of close communion "M—they do not know."

So he built his own home as he had built many another home for Christ in the hearts of men and women and little children. In the spirit of love he gained the heart, a place for Christ, and retiring left the Master there at home.

Salisbury, Md.

DR. KIEFFER "AS A FRIEND"

BY CYRUS CORT

I have been requested by the Associate Editor to write a short article on Dr. Kieffer "As a Friend." Nearly sixty-two years ago, he and I first met as sophomores in

Franklin and Marshall College. As many persons know, we have been bosom friends ever since. I was eight years older than Spangler, having worked incessantly on

my father's farm from the time we left Greensburg until I was almost twenty-one before I could begin preparations for college, whilst Spangler pursued his academic studies without interruption. Our difference in age was, to a large extent, thus nullified and equalized.

I had been in college a year before Spangler entered and was yearning for a confidential or bosom friend. When he began to recite Latin and Greek with his long, flaxen hair and rosy cheeks, I thought of the shepherd boy of Bethlehem and, like Jonathan, I loved him as my own soul. I saw in him the elements of a true friend and scholar. We became, and have been, devoted friends for nearly sixty-two years. That, I count as one of the greatest blessings and privileges of my somewhat eventful life. Next to a well-grounded faith in the meditorial person and walk of our Lord and Saviour, Jesus Christ, is the love and fidelity of a true friend, one who will stand by you in sunshine and storm when others are disposed to misrepresent your conduct and question your motives. Such a friend, thank God, I have had for nearly two generations in the person of Spangler Kieffer.

I had something to do with his entering the ministry and settlement at Hagerstown and he had something to do with my settlement in Greencastle for twelve years. He was my right-hand man when I was maimed, May 1, 1866, and officiated at the funeral of my deceased wife over twenty-three years later. I helped to ordain him to the Gospel Ministry at Huntingdon, Pa., September 1, 1866. Our diaries bear ample testimony to these and other personal intimacies which lack of space will not permit me to mention here as I did in my jubilee sermon at York, published by Pastor Stein. Nor can I go into detailed account of his official career. It is safe to say that he was the best loved and most highly honored minister of the Reformed Church. He was equally esteemed by educated and competent outsiders. United States Senator Louis McComas met me in the railroad cars about twenty-five years ago. On learning that Dr. Kieffer and I had been college mates, he remarked, "Your friend, Dr. Kieffer, is not only the best scholar in Hagerstown, but he is our foremost citizen and Christian gentleman." Hon. Buchanan Schley, etc., gave similar testimony.

Spangler and I differed a good deal on political questions, but that never marred the friendship. He taught his sons to be independent in public affairs, to study questions well and note according to their honest convictions. At the Presidential election, a few years ago, one of his sons voted for Wilson, another for Taft, and still another, like his father, voted for Roosevelt.

We have all been edified by his articles in the MESSENGER during the past generation. In the natural course of things, we aged ministers will soon be gathered to our fathers; but the example, teaching and spirit of Dr. Kieffer will be a benediction long after we are gone.

On the fiftieth anniversary of our first meeting Dr. Kieffer wrote me a poem on "True Friendship," which

has never been published, and which I deem a fitting conclusion to my imperfect article.

IN MEMORIAM, AMICITIAE PER ANNOS
QUINQUAGMTA SINE FRACTIONE
VEL DIMINUTIONE

September 17, 1857

September 17, 1907

Full fifty years, O faithful Friend!

We two have journeyed, hand in hand,
Now backward on our way we gaze,
While on this mountaintop we stand.
Two ways they were, oft they diverged,
Yet always into one they merged.

For fifty years, O faithful Friend!

We two have labored, side by side,
Each went his way, and did his deed,
Yet naught our labor could divide;
Our Master's service was as our choice;
One call we heard, obeyed one voice.

Full fifty years, O faithful Friend!

We've seen each other face to face,
Each in each other's faithful soul,
Its subtlest lineaments could trace;
How different each from each, yet still
Differing in mind alone, not will.

There's something more than hand in hand,
Something than side by side, more near,
Beyond the seeing, face to face,
There's union deeper and more clear;
This is the bond that naught can part
We've dwelt together, heart in heart.

'Tis with the heart men see and know,
'Tis by the heart we love and live,
By it are formed the chiefest thing
Man can receive, or God can give,
By it is forged love's mightiest chain
No differing mind can read in vain.

O faithful Friend! of fifty years,

We near the solemn eventide,
Our earthly course will soon be run,
Then hand in hand, and side by side,
And face to face, and heart to heart,
Let us fare on till death us part.

Till death us part, O faithful Friend!

Shall death the end of friendship be?
Nay, mighty discord quelling love
To death shall never bend the knee;
E'en his great might shall love defy
And live when death itself shall die.

AS AN ALUMNUS OF FRANKLIN AND MARSHALL COLLEGE

PRESIDENT HENRY H. APPLE, D. D., LL. D.

When the Charter Anniversary of Franklin and Marshall College was observed in 1912 it was deemed appropriate to confer the degree of Doctor of Laws upon some one of the ministers of the Reformed Church in the United States as a public recognition of scholarship and service. The Rev. Dr. J. Spangler Kieffer was the unanimous choice of the Board of Trustees and a degree was granted to him at the Commencement exercises.

This was a public expression of the high regard in which Dr. Kieffer has been held for many years as a

scholar, preacher, pastor and friend. He was a great preacher, a dearly beloved pastor, a man of commanding influence in public life and a magnificent leader in the Church.

His life and service were of special inspiration to younger men in the ministry. We cherish the sweetness of his association and friendship and shall always endeavor to emulate the faithfulness and strength of his life.

Lancaster, Pa.

REPRESENTING THE BOARDS OF THE CHURCH

AS A MEMBER OF THE BOARD OF VISITORS

REV. JAMES CRAWFORD, D. D.

Dr. Kieffer's membership in the Board of Visitors of the Seminary covered a period of twenty-eight years. His long continuance in it as the representative of the Potomac Synod seemed to be an expression of its conception of the type of minister needed for that position. It was also a tribute to his personal worth and a recognition of his fitness for the work.

Dr. Kieffer prized the appointment as an opportunity to serve the Seminary, to enjoy the fellowship of its professors and students. He was reverent in the presence of his responsibilities, serious and diligent in the discharge of his duties. In matters pertaining to the welfare of the Institution he was a wise counsellor and safe guide. As an Examiner he was attentive and discerning, receptive to the teachings of the Professors, and sympathetic with the responses of the students.

It might be supposed that his long tenure would have caused him to regard the annual examinations somewhat like "an oft told tale," replete with dullness. For him, however, there were profound reasons for sustained interest. Dr. Kieffer was gifted with a fervid imagination,

a rich vein of sentiment and strong sense of duty. As a consequence he entered deeply into the significance of these exercises, as on the one hand exhibits of the teaching and training functions of the Seminary, and on the other hand as exhibiting the docility of the students. In the midst of them he lived over again his Seminary experiences. The Professors recalled tender memories of Harbaugh and Higbee; his fellow members recalled Drs. Fisher, Kremer, McCauley, Apple, Santee, Bausman and others; the students of these latter days reminded him of his class mates and their questionings under similar circumstances. As he thus mused the seemingly dull routine took on romantic shapes.

The presence of Dr. Kieffer in the Board, his personality, character, reputation, were a benediction upon his fellow members. He was our St. John, "the dearly beloved one." In our great loss we sorrow with his bereaved family, but also with them rejoice in the beautiful life he lived.

Philadelphia, Pa.

AS A MEMBER OF THE BOARD OF FOREIGN MISSIONS

REV. ALLEN R. BARTHOLOMEW, D. D., SECRETARY

Of all the men in the Christian ministry known to me, I can think of none who came so near the ideal minister of Christ as he whose death the whole Church mourns. But it is not as a preacher or pastor that I wish to remember this beloved brother.

Dr. Kieffer was a most able and helpful member of the Board of Foreign Missions from 1893 to 1911. Well do I recall my profound regret at his withdrawal in that critical year. It was at a time when I thought his presence, counsel and influence would mean so much to the cause that lay close to his heart. He declined a re-election by General Synod at Canton, O., on the ground that a younger man might be of greater service to the Board.

Frequently when we met afterwards he told me how sorry he was to miss the fellowship of his brethren in the Board. But he could not have been more sorry than the members who held him in loving esteem, and relied on his judgment in the shaping of far-reaching actions. Seldom was he absent at any of our meetings. He was always kind, courteous, thoughtful and persuasive in his attitude towards every advance movement in the conduct of the work. His influence will live on in the progress of our Japan and China missions, and we shall ever hold him in grateful remembrance.

Philadelphia, Pa.

AS A MEMBER OF THE BOARD OF REGENTS OF MERCERSBURG ACADEMY

WILLIAM MANN IRVINE, PH. D., LL. D., HEADMASTER

I was a lad of six or eight years when I first saw Dr. Kieffer. He was preaching to my home congregation. I do not remember his text or anything he said, but I have never forgotten the marvelous personality that shone on his countenance—even as a child it impressed me. Through the long years I have known him as a writer, a preacher, a member of our Board of Regents, a friend, a host, and a guest. His presence in my home or any gathering was a benediction. I always admired him.

I admired him for his life. He belonged to the type of men spoken of in "Evangeline":

"Men whose lives glided on like rivers that water the woodlands,

Darkened by shadows of earth, but reflecting an image of Heaven."

I admired him for his achievements. Fifty-one years pastor of the same people, the leading citizen of his community, loved by all—rich and poor, black and white, high and low. He exemplified Bulwer's definition of culture: "Culture comes from the constant choice of the best things within our reach."

I admired him for his character. Like the Gospel he

preached, it was sweet and clear and healing. The character of such a leader doubles the strength of his cause.

I admired him for his patience under suffering. Suffering in his life was not a punishment, but a "refining fire," a proof that Heaven comes not by thinking but by living. At the beginning of his illness he suffered intensely and said: "The thought that my Saviour suffered so terribly sustained me." When he had almost reached the end he called the members of his family about his bed, blessed each in turn and then sent his love to the dear grandchildren. After they had passed from the room, he meditated, and, looking up at his wife, with a beautiful light in his eyes, said: "I never denied my Saviour."

I admired him for the inspiration he gave his friends, even in death. Like Sir Galahad, early in life he set out on a mission of divine helpfulness. Like the Master, he "went about doing good." A good soldier, he fought for the right. A great prophet, he preached that this life is part of immortality, that Jesus Christ is the Son of God and the Redeemer of the world.

Dr. Kieffer died as he lived—*God's good man.*

"Were a star quenched on high,
For ages would its light,
Still traveling downward from the sky,
Shine on our mortal sight.

"So when a great man dies,
For years beyond our ken,
The light he leaves behind him lies,
Upon the paths of men."
Mercersburg, Pa.

REPRESENTING THE COMMUNITY

A WORD OF APPRECIATION FROM ZION CONGREGATION

(CONTRIBUTED BY ELDER JAMES P. HARTER)

In the Fall of 1867 the Consistory of Zion Reformed Church of Hagerstown, Maryland, tendered a formal call to the Reverend J. Spangler Kieffer, a young minister of Huntingdon, Pennsylvania. On November 27th of the same year the Consistory received his letter of acceptance. Among other things written in the letter were these words: "Relying upon Him who can give strength to the weak, and wisdom to the foolish, and expecting further, to be aided by your counsel and supported by your sympathy, I shall enter willingly and cheerfully upon this new relation. May God grant that it may tend to promote His glory, and the edification of the Church of our Lord and Saviour Jesus Christ."

On January 14, 1868, his installation took place. From that day until Sunday, the 23d day of February, 1919, when he preached his last sermon, he gave fully of his service and strength to the upbuilding of Zion congregation. His life among his people was full and satisfying. He enjoyed life. He was effulgent and magnetic. Nature endowed him with a disposition that tempered the educated and cultured mind, rendering him agreeable and companionable, and surrounding him with an atmosphere which seemed to be laden with gentle zephyrs and filled with the odor of sweet flowers. Children adored him; the lonely welcomed him; the sick and afflicted were ready to receive his kind sympathy, and the household on which the hand of Death was laid, sent for him and he soothed their sorrow. He never forgot a kindness, and was always ready to recognize the good intentions of all with whom he came in contact. He loved the flowers, the songs of the birds, the hills and mountains, the green valleys, the brooks, the Springtime, sunshine and the twinkling stars. He loved children passionately, was whole-hearted, and in him there was no guile. A sane man with a sane influence over his people. The salt of his life never lost its savor. Many of his Church members he baptized in infancy; as children he taught them the Catechism; he confirmed them; he married them, and on many occasions he buried them. His span of life reached so far, and his hold on his people was so strong, that the fact that it must end was seldom thought of. He did not preach to, nor preach at, his people. But he held before them the Gospel of Jesus Christ and Him crucified, in which he believed and on which he leaned. He walked with Christ and went joyfully wherever the way led. He kept close to Him. He told his people frankly and openly that trouble and sorrow would burn the cross on every Christian life. That bearing the cross opened the way to obtain the crown. A true soldier he was and never asked his people to do more than he was willing himself to do. A life so full; a man full of humanity with a deep desire to live; a sincere and true Christian, shuddering at the thought of death, yet firmly holding on to his belief in the life to come, wanting to live to finish his work, yet ready to go when his Heavenly Father called him home.

That Zion congregation loved him and leaned on him is only natural, but the grief and sorrow that fills our hearts is not like unto the sorrow of them which have no hope. The highest tribute that we can pay to our beloved pastor will be to rededicate our hearts and lives,

and all that we have or possess, to the service of Him whose Gospel he preached, as expressed in Dr. Harbaugh's hymn which he so dearly loved—

"Jesus, I live to Thee
The loveliest and best;
My life in Thee, Thy life in me,
In Thy blest love I rest.

Jesus I die to Thee
Whenever death shall come;
To die in Thee is life to me,
In my Eternal Home."

Hagerstown, Md.

COL. CHARLES A. LITTLE

Hagerstown, Md.

In the death of Rev. J. Spangler Kieffer, D. D., the City of Hagerstown, Maryland, lost one of its most distinguished citizens and one of its greatest benefactors. As the oldest Minister of the Gospel in the city, both in point of age and in point of length of service, he naturally occupied a prominent place in the minds of the people with whom he lived and labored for more than half a century. There was, however, something unique about Dr. Kieffer and his share in the life of the community and his position were much more than mere years of life and service warranted. By reason of his great intellectual attainments, his profound thinking and his broad and liberal views on all subjects, religious as well as secular, he was a marked man in the community, and no one really knew Hagerstown without knowing Dr. Kieffer. His influence was not confined to his own congregation and Church, but he was known and beloved by all the people, irrespective of religion, creed or social position. To the saint his great goodness and beautiful life appealed, and to the sinner his words of forgiveness and compassion and his desire to excuse rather than censure always gave great comfort. For more than half a century his life has stood out in this community as a shining light typifying what was best in life and as an example of right living and wholesome thinking.

He was a great student, a great reader and a lover of everything beautiful and ennobling, and these things added to his many other attainments made him a man worth knowing, and made not knowing him a misfortune. His last days on earth, while his life was hanging in the balance, though days of sorrow for his friends, were not days of sadness for him, as he reveled in recalling from his mental storehouse choice bits of poetry and choice morsels of literature that for years he had been storing away to be drawn upon in the days when he could no longer read.

Dr. Kieffer was such a decided part of the life of Hagerstown and the vicinity that his advice on all public matters was always sought after. His views on these questions were always freely given, and usually followed. He took part in every movement looking to the betterment of the city and the community, and his help was never refused in the furtherance of any good cause. As President of the Board of Trustees of the Public Library he did splendid work. He was largely instrumental in establishing here a branch of the Red Cross and he gave much of his time to this good work. He was a great friend

of the Public Schools and always ready to help them in any way. In short he was a part of everything that was done in the community for the welfare thereof.

He is no longer with us, but the influence of his great life will continue to be felt here for many long years to come.

MRS. E. H. ZIEGLER

Hagerstown, Md.

Dr. J. Spangler Kieffer was indeed a noble man—a son of the King. His pathway among us was as a shining light of ever-increasing splendor.

The Gospel he *preached* for half a century he daily *translated* into a patient forbearance, a compassionate sympathy and practical helpfulness for the community.

Possessing the rare gift of adaptability, he contributed brilliancy to any assembly of the cultured and scholarly, while humble folk appeared at their best because of his tactful graciousness.

The 13th chapter of 1st Corinthians was the rule of etiquette by which he modeled his deportment and developed the perfect gentleman. The richness of his personality was like a bit of cloth of gold against the neutral tinted background of the average individual.

He was not the possession of any *one* Church or *people*, but the friend and leader of the community, an outstanding figure, the Dean of the ministry, creating sentiment and directing influence, *always* by presenting the attitude of the God of the Word.

The supreme test of his greatness is that the fierce light beating about a pulpit, no less than about a throne, revealed him as one holding sacred the "Protestant confessional," with its tragedies, griefs and sins; one "who

spake no slander nor listened to it, not swaying to this faction nor to that; nor making his high place the lawless perch of winged ambition," but as an ambassador in a foreign land loyally representing his King, to whom he must some day return and account.

The pride of some communities is in buildings of faultless architecture, which overnight may be reduced to ashes, but this character building, silently rising in our midst on foundation stones of integrity and righteousness, will survive the wrecks of time; an object lesson in the nobility of service and an inspiration to high endeavor.

For the comrade of his heart with whom he would soon have celebrated a golden anniversary—we pray

"May all love

His love unseen but felt o'er shadow thee;
The love of all thy sons encompass thee;
The love of all thy daughters cherish thee;
The love of all thy people comfort thee;
'Till God's love set thee at his side again."

ACTION OF THE MINISTERIAL ASSOCIATION OF HAGERSTOWN, MD.

A note on the death of Rev. J. Spangler Kieffer, D. D., LL. D., by the Hagerstown Ministerial Association:

"A Brother beloved is no more with us. He is not, for God has taken him. The number of years of his service in the Kingdom of God is more than half a century. When every other member of our Association came to Hagerstown, he was here to welcome us with a hearty good will and to make us feel at home. Fellowship with him was a very precious reality and we shall greatly miss counsel with his ripe scholarship and intimacy with his genial, Christian personality. Dr. Kieffer



Dr. Kieffer and His Grandson
John Spangler Kieffer
(Born August 6, 1904)
Son of Mr. John B. Kieffer



Dr. Kieffer and His Grandson
Joseph Spangler Kieffer, II
(Born January 24, 1914)
Son of Rev. Henri L. G. Kieffer

had been with us so long that we almost felt that he would always be here and now, since he is gone to the place where he shall abide forever with the Lord he loved so truly and served so faithfully, there is in our Association a much lamented vacancy and in our hearts a deep sense of personal loss.

"But we rejoice with our beloved Brother, and with his dear ones, because we know that it is well with him. He rests in peace. He is still in the one family named after the name of Christ, in that part which is in Heaven. To us yet a little while the cross and the battle, to him the victory and the crown.

"We extend to his family our deepest sympathy, realizing that the measure of our loss only faintly images their loss. He was a tender husband, fulfilling the New Testament measure, 'Husbands love your wives, even as Christ also loved the Church.' He was a father after the plan of the Word of God, bringing up his children in the fear of God. As husband, as father, as spiritual guide, as godly example, as unselfish presence, his loved ones will grievously miss him, and we mingle our tears with their tears.

"We congratulate his family upon the priceless legacy he has left to them. Earth has no unit of measurement to express its greatness and its gloriousness. His good name is beyond rubies and his Christlike influence beyond silver and gold. If we will be very quiet, we shall almost hear the Saviour say to him, 'so laden with blessedness is his memory, 'Thou hast been faithful over a few things. I will make thee ruler over many things. Enter thou into the joy of thy Lord.' Even the great loss of such a husband and father cannot greatly dim their 'joy in the Lord.'

"We extend sympathy to the Consistory and the people of Zion Reformed Church. Surely their pastor was a man of most unusual gifts of heart and brain or he could not have so endeared himself to his people. What an inspiration to service of our Lord and Saviour Jesus Christ his faithful example as preacher and pastor! What an incentive to earnest study of the Word of God, that Word which always satisfied the fine scholarship of a beloved spiritual leader. Brethren, the Church of Jesus Christ of Hagerstown mourns with you and with you acknowledges its indebtedness to the man of God whom you called pastor for his far-reaching influence.

"A workman has fallen. His life was a constant exposition of Paul's cry, 'Woe is me if I preach not the Gospel.' But the work must go on. The times are big with responsibility. Men are crying to us as never before, 'Watchmen, what of the night?' We must answer them. Shall we not over the fallen body of our great-hearted comrade and friend, pledge ourselves anew to the 'glorious Gospel of the blessed God,' committed to

our trust? God help us so to do." Amen.

Hagerstown Ministerial Association,

J. S. SIMON

S. HILTON ORRICK

SAMUEL G. ZIEGLER

Committee

RESOLUTION ADOPTED BY THE CHAMBER OF COMMERCE, HAGERSTOWN, MD.

The following resolutions were passed by the Board of Directors:

Whereas, J. Spangler Kieffer, D. D., LL. D., on May Sixteenth, Nineteen Hundred and Nineteen, was called into the great beyond: and

Whereas, J. Spangler Kieffer was closely associated through the long years of his effective life in Hagerstown with all movements of community betterment and improvement: and

Whereas, The service of J. Spangler Kieffer was of great benefit not only to the religious and moral welfare of Hagerstown, but for the general good and uplift of the community; and

Whereas, The passing out of J. Spangler Kieffer from our midst is a great loss to all movements of civic good in Hagerstown, now therefore be it

RESOLVED, That the Chamber of Commerce of the city of Hagerstown requests the commercial community to give expression to its sorrow and respect by closing the doors of all business houses in the City during the hour when the burial service for this beloved man shall be held; between one and two o'clock on Monday, May the Nineteenth, Nineteen Hundred and Nineteen.

(Signed) W. H. REISNER,

Vice-President

(Seal) N. BRUCE ARMSTRONG

Secretary

TRIBUTE BY MARYLAND CLASSIS

By a strange coincidence, Maryland Classis, of which Dr. Kieffer was a member for many years, convened in annual session on the day following his funeral. A memorial service was held by Classis which was opened with prayer by Rev. John L. Barnhart, of Baltimore, Md. Addresses were made by Revs. Dr. H. H. Ranck, of Washington, D. C., and Dr. A. S. Weber, of Baltimore, Md. The closing prayer was offered by Rev. C. Clever, D. D., of Hagerstown, Md. Classis was deeply moved and the high esteem in which Dr. Kieffer was held by all was plainly manifest throughout the entire session.

FROM DR. KIEFFER'S FRIENDS WITHIN THE REFORMED CHURCH

BY REV. F. F. BAHNER, D. D.

Waynesboro, Pa.

In my present reminiscent mood, I like to think of Dr. Kieffer chiefly as the devoted shepherd of the congregation in Hagerstown whose members he fondly and lovingly regarded as, in a special sense, his own people, and to whom he faithfully ministered in spiritual things for nearly fifty-two years.

When the writer located in Waynesboro, Dr. Kieffer had already concluded ten years of his Hagerstown pastorate, and was rapidly approaching the height of his distinguished career. Our pastoral residences were distant only twelve miles from each other, his field of labor lying immediately south, and my Charge directly north, of the historic Mason and Dixon Line. I often stood

astride that line, with one foot in Maryland, and the other one in Pennsylvania, thinking of his and my people, and our common work, which was carried on in the use of methods very similar to each other. The peculiar genius characterizing his views of our holy religion was most congenial to me, and his Johannine spirit drew me closely to him. He was a man after my own heart.

Dr. Kieffer was the fourth one of a quintette of ministers, within the bounds of the Potomac Synod, holding long pastorates, to lay down his work at the call of the great Head of the Church. When Dr. Eschbach had served his congregation in Frederick, Md., for thirty-six years, and Dr. Hoffheins had ministered to his people in Martinsburg, W. Va., for the same period of time, both of them were summoned to a higher sphere of ac-

tivity in the heavenly world. Several years later Dr. Rossiter's labors in Baltimore, extending through forty-three years, closed with his translation to the realms where we will be able to render a more perfect form of service for our Lord. And now Dr. Kieffer has exchanged the shepherd's crook for the crown of life.

As the fifth, and only surviving, member of this group of Potomac Synod ministers, of long pastorates, I keenly feel the loss of my colleagues, and especially Dr. Kieffer, because I knew him longest and best, and, therefore, loved him most. A sense of loneliness and sadness is experienced by me as I pass on into the forty-third year of my work in Waynesboro, deprived of the help and strength of his inspiring personality. I will strive, however, to keep myself in very close fellowship with my departed brethren, in the blessed commission of all Christ's members, until my toils, too, shall end, and I shall go to be with them in glory everlasting.

"Therefore are they before the throne of God, and serve Him day and night in His temple." "And His servants shall serve Him; and they shall see His face; and His name shall be in their foreheads."

REV. I. N. PEIGHTEL, D. D.

(One of Dr. Kieffer's First Catechumens)
Greencastle, Pa.

I deem it an exceptional privilege to have been under the moulding influence of his over-towering personality. In the summer of 1866, Dr. Kieffer, then a very young man, entered upon the duties of his first pastorate in the Huntingdon Charge, consisting of the Huntingdon and McConnellstown congregations. He was younger in years than most young men when they enter the ministry. His predecessor was a man in mature life and a strong man in the pulpit and on the platform. Would this young man be able to meet successfully the demands of his position?

Dr. Kieffer's first triumph was in winning the boys and girls of the Charge. An erroneous impression had come to exist in their minds that his predecessor was not fond of children. They naturally imagined that all preachers were alike. But Dr. Kieffer very soon let them know that he loved them and was among them only to be their friend. It was only a little while until he was regarded by them as the greatest and best man in the State, and some of them still cling to their boyhood impressions. After a lapse of more than half a century, the impressions still linger in the minds of some as a precious legacy. In winning the young, of course, he won all classes. It was a sad day in January, 1868, when he preached his farewell sermon. Impressions of that day stand out in bold relief. Some in that first class trace the change in their future to Dr. Kieffer's influence. As one of them said in presenting his name as a candidate for the Presidency of General Synod at York, Pa., "He was the ideal of my boyhood days and more mature years and closer intimacy have only intensified my admiration for him."

REV. ELLIS N. KREMER, D. D.
Harrisburg, Pa.

We feel that our pen is too feeble to express our appreciation of the late Dr. J. Spangler Kieffer. He was the son of a faithful and laborious pastor, and a lovely, refined and devoted mother. The former we knew personally; the latter by family tradition. Often when we heard Dr. Kieffer speak in a circle of friends, or in Synod, we thought: there speaks his father; or again, there speaks his mother; but he is all himself. He enjoyed a good mental and spiritual inheritance.

Dr. Kieffer was a close student; a careful and judicious reader of many books. His work, whether essay, sermon or address, was finished. This was characteristic of the age in which he was educated. We often noticed the

same quality in Eshbach, Cremer and others. The humbler duties of his office were done with the same care and attention to details as were the exalted ones. In humor, refined; in manners, gentle; in carriage, dignified; in abilities, large and varied; in scholarship, advanced; in graces, accomplished; in faith, simple as a child; in earnestness and honesty of purpose, sincere; in opinion, fixed, but with an open mind to new facts or discoveries; in labors, abundant. He had in rare combination the graces of faith, hope and love. From what we have seen of him we believe that he was largely ruled in thought and activity by St. Paul's poem on love. (I Cor. 13.) Add to this his faith in the Church Catholic, and his devotion to our own beloved Church, and we have, in part, a mental picture of a man greatly admired and yet more greatly loved.

JOSEPH H. APPLE, Pd. D., LL. D.

Frederick, Md.

As a youth the initials J. S. K., signed to MESSENGER articles, attracted my very early attention, and later prepared the way for acquaintance, as a college boy, with a kindly, genial, Southern gentleman who quite regularly attended commencement. But only when coming to that portion of the Church as a resident and laborer did I learn truly to know and to love Dr. J. Spangler Kieffer. It so happened that my first official steps in recruiting for the Woman's College (now Hood) led me on the morning of July 1, 1893, to the parsonage of Zion's Reformed Church and into the kindly presence of its pastor. His prompt sympathy afforded needed encouragement, and his helpful directions led to the enrollment of the first two boarding students before noon that day. Twenty-six years have not erased the memory of that first experience in a new and untried field where not a few were doubtful of success, and at the formal celebration of Hood's silver jubilee last Fall, it was a genuine pleasure to refer to it in presenting Dr. Kieffer for his part in the exercises.

I think from the many priceless memories of Dr. Kieffer I shall prefer to recall him as one of a circle of congenial friends enjoying the sunshine of their good fellowship, and radiating it to them without arrogating to himself any undue share of attention. Many such circles will greatly miss the sunshine of his life, but many of us will make a determined effort to manifest more of "the milk of human kindness" because of the life-long inspiration he has been to us.

REV. CHARLES E. MILLER, D. D.

Heidelberg University
Tiffin, Ohio.

The death of Rev. Dr. J. Spangler Kieffer has brought sadness and the sense of personal loss to all who ever knew him.

The General Synod at Altoona was deeply moved by the announcement of his serious illness. For so many years he had shared in the responsibilities of a great denomination and always stood as such a tower of strength that his absence was not only observed but keenly felt. We hoped and prayed for the recovery of his health, but like the Master he served his "work was finished." The crowning day was approaching.

Few men have such rare gifts of mind and heart as Dr. Kieffer possessed. Always a student, indeed a profound scholar, a great orator and a matchless preacher of the Gospel of the Son of God he filled a place in the Church which few men can hope to attain. The memory of his notable service for more than half a century and the influence of his Christ-like character and beautiful life will long abide and cheer the hearts of men.

REV. GEORGE 'ALBERT SNYDER, D. D.

Middletown, Md.

Having been a colleague of Dr. Kieffer for sixteen years and for more than four years having lived almost opposite his home, it was my privilege to become somewhat intimately acquainted with him. When he called upon me, a student just out of the Theological Seminary, who might probably locate in Hagerstown, Dr. Kieffer was already favorably known to Hagerstown for nearly twenty-one years. He came to see me, to extend words of good cheer, full of hope, and his open face, kind words and large heartedness at once won me to him. I could not help but feel that here was a friend of man, a trusty advisor in time of need, and in this thought I was not disappointed. He was slow to see faults, or at least

to speak of them, and was always ready to look beneath the surface into the innermost recesses of the heart. He was charitably disposed, and reflected in his life in a remarkable degree the life of Jesus, whose follower he was in truth. On various occasions, when ordinarily one would think the time was not quite opportune to bear testimony to Jesus, Dr. Kieffer made it appear quite in place to bear testimony to the verities of the religion of Jesus Christ. He had the peculiar power of adapting himself to conditions, and of saying the right thing at the right time. His was a personality that drew and invited imitation; and now since he has gone from us, in a most significant sense he is still with us, and often in thought, word and manner still leads on. I count myself happy in having known such a man, and in having been influenced by him.

FROM DR. KIEFFER'S FRIENDS IN SISTER DENOMINATIONS

REV. AMBROSE D. GRING, D. D.

Cambridge, Mass.

With great pleasure I comply with your request for a few words of appreciation of my life-long, personal and much esteemed friend, Dr. J. Spangler Kieffer, to appear in your memorial number of the Reformed Church MESSENGER which you propose publishing in his honor. . . .

No one could possibly have a greater reverence and esteem for Dr. Kieffer than I maintained of him all through my life. I loved him not only because my brother loved him, but because of his personal worthiness. His ability kept my admiration for him in constant command, and his gentle and kindly ways won my deepest affection. He had a large place reserved in his heart for the poor. Therefore the poor loved him. His best services were ever at their disposal at whatever cost to himself.

In this article I must not fail to speak of him for Mrs. Gring, as I know she would like herself to do were she here to do so. She resided in the same city, Hagerstown, Md., and knew him personally and his beloved and affectionate wife and dear children. When we fixed upon our wedding day, it was, of course, that Dr. Kieffer should marry us, in the little "upper room" in her mother's home. And when we were to set out upon our long journey across the continent and the wide Pacific Ocean to the Far East, he was again asked to conduct the farewell service in the same "upper room" in the presence of her aged mother and several friends. The moral and spiritual influence of that solemn and impressive service never departed from us.

While in Japan laying the foundation of the Church of our Fathers, the incentive of his splendid personality and occasional letters continued to be an inspiration to us both. And when after eight years of strenuous labor in Japan, where we were the only representation of the Reformed Church for over four years, we returned to our Mother Church and country, it was Dr. Kieffer who stood by us in a true, brotherly and loyal fashion in what proved to us to be one of the most trying ordeals in our missionary career. . . .

I also knew him in the family as a devoted husband of an affectionate and lovable wife and the father of intelligent children. His clergyman son, in a recent letter informing me of his father's illness, beautifully and dutifully remarked: "He was all a father should be to all his children." Naturally enough, as was expected, with such a father and mother, the children all grew up well trained and prepared for their life-work, and today all occupy positions of honor and trust. . . .

My sympathy goes out to them all for their temporary personal loss of their father, and to Mrs. Kieffer, especially, for the loss of her dear husband. We cannot miss him quite so much as they will miss him, but we shall miss him very much, indeed. A good man, however,

never dies, as we all know; but on the contrary becomes even more and more a force in our lives. Steadily and persistently the great, great spiritual world is emphasizing itself and becoming more and more real to us as we become more assured of its existence by the departure of those we love, who add link after link to the Golden Chain, which anchors us firmly to the world to which they have gone and where they shall abide forever. And we who have traveled over the major portion of our earthly journey—ninety out of the one hundred, and count it but half way, by reason of our good health and strength, as the Chinese say, will soon be permitted to join them, where parting is unknown.

REV. EDWIN HEYL DELK, D. D.

St. Matthew's Lutheran Church

Philadelphia, Pa.

For nearly seventeen years it was my privilege to have been associated with Dr. Kieffer in Hagerstown as citizen, pastor and friend. I have never known a higher type of Christian manhood. I went to Trinity Lutheran Church a young man and at once Dr. Kieffer received me and held me as a friend. His commanding position in the



Dr. Kieffer in 1890

community, his scholarship and wide reading of literature, his splendid pulpit powers, his great-hearted pastoral service, his genuine humor, his manly, beautiful character, his Catholic faith, his humble but strong spirit, his thoughtful appraisal of the great movements of history and theological change, his tender love of little children, his profound devotion to Jesus Christ, made him my ideal of a preacher, a pastor and a gentleman. He would have graced any metropolitan pulpit, but he was content to serve in his one and only parish for over fifty years. His stimulating and ennobling influence was felt by thousands. His work will endure through generations and his saintly life has become a benediction in countless households throughout the land. He was a living epistle known and read of all men who were capable of response to high thinking and noble living. He was the most influential man in Hagerstown through half a century. Never will we forget certain moments in our Week of Prayer Services when he seemed inspired in his pleas for some great cause in which the moral and spiritual life of the nation was at stake. The Reformed Church can well be proud and grateful that she possessed so good and great a man as one of her leaders in thought and action. Devoutly do I thank God that it was my privilege to have known and been admitted to the intimacy of his life and soul. Well may old Zion's congregation both mourn and rejoice that such a prophet and shepherd of souls was once theirs. The memory of his gracious life is the richest of heritages for his bereaved family, his communion and the citizens of his beloved Hagerstown. Our best praise shall be the emulation of his noble life and enduring service of his Lord.

REV. SIDNEY S. HURLBUT

*St. Mary's R. C. Church
Hagerstown, Md.*

As a priest of the Roman Catholic Church, I esteem it a privilege to contribute briefly my humble testimony, however superfluous, to my appreciation of the late Rev. Dr. J. Spangler Kieffer and my sense of loss in his departure hence.

Endowed with rarest qualities of mind and heart, Dr. Kieffer, moreover, was gifted with a well-nigh indescribable magnetism, which lent symmetrical charm to his personality and made him in a long career the most eminent, the most revered and most beloved of men in far wider than local territory. Prescinding from all questions of theological difference, one could not but be edified by his every word and broadened in sympathy towards not only the entire Christian populace but towards the multitudes about us who, knowing not their Creator, are groping in perilous shadow. And no less courageous than charitable was Dr. Kieffer. When promptness was called for, he was not "slow to speak" the telling word that sufficed to calm and to convince. His great influence during more than half a century's incessant pastoral activity was wholly for good, and I doubt not that the almost total absence of ungenerous feeling between Christians in Hagerstown is due in large measure to the noble broadminded man of God who ripe in years as in virtue has now entered into his rest. For many a day may his works follow him and keep Dr. Kieffer's memory green. The expression that lighted up his face in last repose, amid countless fragrant tokens of loving respect, can I ever forget it? Can protomartyr's smiles have been sweeter?

Friend of mine, farewell!
O dies aeternitatis clarissima!
O supernae civitatis mansio beatissima!
In domo Patris mei mansiones multae.
Aeterna fac eum cum sanctis tuis in gloria numerari!



Dr. Kieffer in 1900

BISHOP JOHN G. MURRAY
*Diocese of Maryland
Baltimore, Md.*

Replying to yours of the 22d instant, from the date of my first acquaintance with the Rev. J. Spangler Kieffer, D. D., of Hagerstown, Md., I have considered him one of the greatest men in our state.

In his citizenship he was honored and honorable, and in his relationship to the religious welfare of all life as a clergyman, he was known to be a true disciple of his Master because in his every thought, word and deed he gave evidence of the fact that he loved all his brethren.

In his home life he was the ideal husband and father, and not only does he thus leave a blessed memory to the dear ones of his household, but also a noble example to all who, like him, would discharge faithfully and lovingly all family obligations.

As preacher and pastor he had few peers either within or without his own communion.

All in all he was a splendid type of simple, earnest, accomplishing manhood, and contributed to the full extent of his ability to the better things of life, the welfare of humanity and the glory of God in a most remarkable degree during his ministry of more than half a century among not only the people of his own immediate congregation, but the whole community of Hagerstown.

He was happy and useful in everything in this life, and we are reconciled to his departure by a sure knowledge of the fact that the peace of God is now his in the life eternal.

JUDGE T. J. C. WILLIAMS
*Municipal Court
Baltimore, Md.*

I became acquainted with Dr. Kieffer in 1872, forty-seven years ago, and from that time to the end of his life he honored me with his friendship. A week or two before his death, on the 6th of May, I received a beautiful letter written me by Mrs. Kieffer and dictated by the Doctor. In it he gave me his blessing.

The loss of such a friend is a grievous one. I attended his funeral and I never saw another like it. I never saw so general and spontaneous a manifestation of love and

respect from the people of a whole town and I never knew a man who better deserved it. Dr. Kieffer was a man of a wide range of reading and was a ripe scholar. As a preacher he was forceful and impressive and always interesting. Although I am a member of the Episcopal Church and not of Dr. Kieffer's communion, he never treated me as an outsider. Bigotry was unknown to him. He was only intolerant of intolerance. Envy, hatred and malice and all uncharitableness were foreign to his nature. He ministered to the large and important congregation of Zion Church for more than fifty years. There were no dissensions among his people and they loved

their pastor more and more as the years passed. His was a lovable nature and he was blessed with a sense of humor. As was said of another, "he was a Christian without hypocrisy, a man without guile, he was as gentle as a woman in life and modest as a virgin in thoughts." His life was pure and saintly.

His body lies in the shadow of the venerable Church in which he ministered so long amidst the dust of hundreds of whom he committed to their last resting place. And I think this beatitude might with fitness be carved upon his tomb—"Blessed are the pure in heart, for they shall see God."

DR. KIEFFER'S LAST DAYS

HIS PALM SUNDAY MESSAGE

The following letter was dictated by Dr. Kieffer on his sickbed and read to his congregation on Palm Sunday morning by his son, Rev. Henri L. G. Kieffer, who on that day filled his pulpit and confirmed his class of catechumens:

"My dear People: Being unable to write, I dictate this brief message to you for the purpose of expressing my regret at not being able to be present with you, as I had expected, on this interesting and important occasion. My regret is the greater because, as far as I remember, it is the first time in more than fifty years in which I have not been present at the beautiful and solemn services of Palm Sunday in our Church. I send my love to you all. This sickness, which I had hoped would be brief, has realized my fears rather than my hopes, having already been of considerable duration. It has lasted thus far, throughout the entire season of Lent. We have needed to be patient; let us try to be patient still. If it is God's will I shall presently be well of this sickness; if otherwise, then God's will be done.

"I wish to thank you for the way in which you as a congregation have acted during this emergency. You have held together; maintained the services; have shown yourselves to be a well-ordered congregation; you have done all that a congregation could do for a temporarily dis-

abled pastor. I thank the Consistory for their good and wise management of the affairs of the congregation; all those who have sent me messages of love and affection, and all who, whether of the congregation or the community, have united to make this season of sickness beautiful with their offerings of lovely flowers and many other evidences of kindness and affection. Above all, on this solemn and beautiful occasion, I wish to send my special blessing to those who, on this Palm Sunday, have made public confession of their faith in Jesus Christ as their Saviour, and given their hearts and lives to Him.

"May they always be mindful of the solemn promises they made this day and be very much concerned for the performance and fulfillment of the same. May God bless each one and keep them all and each unto everlasting life through Jesus Christ, our Lord.

"Your affectionate pastor,

"J. SPANGLER KIEFFER."

HIS DYING MESSAGE

The following message was dictated, in a whisper, by Dr. Kieffer during his last hours and read to his congregation on the Sunday following his funeral, May 25:

My Dear People:

I die, a poor miserable sinner, sustained by faith in my Lord Jesus Christ. I wish I had done more for you. I hope to meet you all in the better world.

In the name of our Lord Jesus Christ, Amen.

Affectionately yours,

J. Spangler Kieffer

SERMON

(Continued from Page 7)

learning, as well as upon the public platform, his audiences always giving him delighted attention; furthermore, for over half a century, a wide-awake, public-spirited citizen, keenly interested in the civic affairs of town, state and nation, and ready at all times to lend a helping hand in forwarding movements looking toward social betterment and the realization of loftier ideals; and, in addition, during his entire public career, a genial and gracious, warmhearted and companionable gentleman, accessible to all classes and conditions of men, whose esteem he commanded and whose love was bestowed upon him

to the end,—Doctor Kieffer was a man upon whose like we shall not soon look again. Not soon shall we discover another person showing us, so modestly yet forcibly, that one may be a great pastor, a distinguished preacher, a patriotic citizen, a scholarly writer, a sympathetic friend, and a great, virile human being at the same time, and all in one.

How shall we account for Doctor Kieffer, so forceful in personality, so radiant in character, so versatile in interests and attainments, so amazing in work performed and results achieved? It would be easy enough to ascribe

it all to his God-given genius. But recalling the fact, that many a divinely-gifted being has come to grief in the wreck and ruin of life, that easy method affords us no satisfactory explanation. It must be recognized, of course, that our departed friend was richly dowered by God, but the dowry in his case, as in others, was potential only. But upon it as a foundation, by personal choice and unwearying endeavor, without adventitious circumstances, he built the monumental moral and spiritual structure in the splendor of which we, who loved him in life and honor him in death, may well rejoice, and in the possession of which he has left to his family, to his congregation and to his friends a priceless legacy. And he built this honorable and enduring structure under the directing and supporting power of the faith and hope which Jesus commends to His followers in our text. To state it in other words, Doctor Kieffer was a firm and steadfast believer in God and in God's fatherly and loving character as revealed in His Incarnate Son. Equally firm and steadfast was he in his belief in and fidelity to Jesus Christ, and therefore, never forgetful of or disobedient to the heavenly vision, the life eternal, of which the Lord's words give assurance. This faith-conviction surrounded him with the spiritual atmosphere in which he lived and moved and had his being. It became for him an inner "urge," an indwelling vital and vitalizing spirit, to earnest, righteous and godly living, and contributed to making him the fine and fruitful spirit he was,—a spirit that irradiated his countenance, that shone in his eye, that spoke from his lip. Someone has recently quoted James Russell as saying that he and others were indebted to Emerson, not so much for direct teachings as for the life he gave them by what he was. A "lift" to loftier ideals, to higher aspirations, to persevering effort, to fidelity to the truth as it is in Jesus, and to self-denial and cross-bearing in the service of others,—that is the thing that is so much needed among men, and it can be supplied only by that type of men to which he who is gone belonged, and which was so consistently illustrated by him through life. There can be very few, if any, in this presence, that ever came into personal touch or intimate fellowship with him without having been made richer in mind, purer in heart, and better in character by reason of such an experience.

And, once we have discovered or experienced the influence of Doctor Kieffer's enriching and ennobling character, as rooted in the Christian faith, other questions concerning him and his distinguished career can be readily answered,—or will, indeed, require no answer. In the

light of what he was under the transfiguring power of his religious beliefs and convictions, we understand why he should have commanded the kindly esteem and the warm affections of ever-growing numbers of people wherever he was known, and binding them as with hoops of steel to himself. We understand why the people of his entire community should have been so strongly and so warmly attached to him. We understand why, as a preacher, he succeeded year after year to wield, not a diminishing but a constantly growing power for good among those whom almost with his expiring breath he addressed as his "Dear People," and, likewise, among those who only on too few occasions were privileged to hear him. Into vast numbers of human hearts, as "a sower that went forth in the name of Christ to sow the seed which is the Word of God," he has planted by his sermons and conversations and fertilized by his exemplary life, seeds that will continue throughout the years to produce abundant harvests in Christian character and to the glory of Him whose he was and whom he served. How greatly he will be missed in the family circle, we dare not venture to speak of in public. How greatly he will be missed by this Church and in the homes of its members can well be imagined. Among his brethren of Classis and the Synods there is probably none that would be missed so much as Doctor Kieffer will be. Our loss is indeed great, but the heritage he has left us is exceedingly precious. Our hearts are not troubled about him. We need not pray, "God accept him, Christ receive him." He has already heard the word, "Well done, good and faithful servant, enter thou into the joy of thy Lord." He had finished the work that had been given him to do, and so could depart into the presence of the Father in peace.

"So be my passing,—
My task accomplished,
And the long day done;
My wages taken,
And in my heart
Some late lark singing:—"

"So long Thy power has blest me, sure it still
Will lead me on
O'er moor and fen, o'er crag and torrent, till
The night is gone;
And with the morn those angel faces smile,
Which I have loved long since and lost awhile!"

HOME AND YOUNG FOLKS

HELPING UNCLE SAM

American Expeditionary Forces
Office of the Chief Quartermaster,
Tours, France.

My dear "Messenger" Children:

Well, what do you think is the most exciting piece of news that is circulating about this office? We're coming home! Yes, really! It's not mere rumor (we've heard many of them), but a really, truly order from the C. G. S. O. S. to the C. Q. M., and from him to us. Opposite my name is June 30, "which is the latest date she can be held." I am not sure whether this means that we leave here June 30th, or get home June 30th. But you know now that I'll either come then or within the next two weeks following that date. Are

you all coming to New York to meet me? Wouldn't that be jolly? It would look as though Dr. Miller had transferred his Children's Day exercises to the pier at Hoboken.

But I know you will expect me first to tell you that promised story of how we spent our leave; and I'm puzzled to know just what to tell and what to leave out.

Six of us girls, three of the Q. M. C., including Polly (my room-mate) and myself, two of the Red Cross Canteen service and one of the Y. W. C. A., left Tours at 3 o'clock on Tuesday afternoon and arrived at Paris about 8. I had to pinch myself to believe that I was really there at last. After leaving our bags at the Trianon Hotel, we went to see "Werther" at the Opera Comique. As we had no reservation we were treated to French hospitality

in being "given" some box seats that hadn't been called for. Yes, given, for the box office man wouldn't take a sou for them.

The next morning we got one of the Y. M. C. A. "Seeing Paris" cars, and SAW PARIS, from 9 to 12. It was really a very satisfactory way to do it, if you haven't much time. The "Y" man explained things to us as we went along, and pointed out places we might have overlooked otherwise. We only went into three places—the Pantheon de Guerre, the tomb of Napoleon and Notre Dame—but we saw the outside of everything of interest and note. Probably the main things of interest because of the war were the heaps of camouflaged cannon, tanks and air ships in the Place de la Concorde, making it look like anything but a "Place of

Peace." Also the hole in the Church of St. Gervais, where the Big Bertha struck it a year ago on Good Friday, and killed so many people. And the Pantheon de Guerre with its marvelous painting, which portrays the battlefields so exactly that men who have fought there can pick out the exact spot; the characters are all portraits, and yet the whole is wonderfully artistic and inspiring.

That evening we went to the Apollo to a musical comedy. The opera was closed, and we wanted to see a real Parisian show. We saw it! The next morning we did more sight-seeing and then left Paris at 2 o'clock. The six of us had a compartment to ourselves, and we were on the train from 2 on Thursday till 12 Friday



Miriam Apple

noon. There was no diner on, so we had had a lunch packed before we left; and at some of the stops we got coffee and rolls at the Red Cross canteens. It is a lot of fun to scramble out, get in line with a lot of soldiers and then stand around and eat a hand-out. The night was truly a nightmare, but it was also so funny, that we didn't mind the discomfort very much. And in the morning we began to see the most wonderful scenery from our car windows. And each mile seemed to unfold new beauties.

I'll never forget my first glimpse of the Mediterranean, how wonderfully blue it is! And then the snow-capped mountains came to form a stately background; and as an ever-changing frame for this picture there were palm trees, orange and lemon trees with their bright fruit and sweet blossoms, gnarled old olives covered with "little gray leaves," and a multitude of fruit trees in the glory of their bloom. But the flowers! There were many old friends, only so much larger and more lovely, and so many new ones that I had never seen before. I can't begin to tell you—the whole country there gives you a feeling that if you try to put into words you only belittle. You have to feel it to understand.

We reached Monaco at 12 o'clock and were sent to the Winsor Hotel. Here they treated us royally. We had double rooms with twin beds, and a maid and valet to

attend us; every morning the maid fixed my bath, and my bed was turned down and my nightgown laid out at night. We had breakfast in bed every morning; and all of our meals were just delicious. There weren't any other Americans there, but there were a lot of English people.

That afternoon we took some "sea-going" hacks and drove up to the Prince of Monaco's palace. You know a short distance out of Nice and you are completely out of France. You cross an unseen frontier and enter an independent country that is known all over the world. This is Monaco; best advertised by means of Monte Carlo and its big casino. Monaco is a beautiful little principality, ruled over by the Prince of Monaco. He has a standing army of 125 men and no taxes. The palace is very picturesque, and from its elevation commands the harbor and the Monte Carlo section. We were allowed to see certain rooms in the building, and on our way back visited the Museum there.

We went to bed early that night, as we were rather done up from our night on the train. The next morning we started out at 9 o'clock in a seven-passenger Delannay-Belleville of the vintage of 1906, but it surely could go. The driver was a good-natured Monacan who thought all Americans were slightly off, but he was so pleasant about stopping every time we wanted to take a picture or eat, that we hired him on the spot for the rest of our stay.

We had an all-day trip, going first to the Loop, where we had lunch in a little cafe hanging over a cliff. From there we went to Grasse, where they have a large perfume factory. We went all through it and were much surprised at the many and lengthy processes necessary to make perfume. Next we visited Cannes, which in comparison with the "Atlantic City-like" gaiety of Nice, is delightful for its quiet exclusive beauty. And last we came to Nice. This city was founded about 400 B. C. and allied itself to Rome, although it maintained its own independent government. In 1860 it was annexed to France and still belongs to that country, though judging by the khaki crowd on the streets you might think it was a suburb of the U. S. A.

We reached our hotel about 7, and after dinner we went to the opera, which is in the Casino building. It is a lovely little theatre which seats only 400 people and has but one box, which belongs to the Prince. The seats are all the same price, and there I saw for the first time what I consider French styles. We saw "Rondine," an Italian opera by Puccini. It was the best opera company I've seen in France, too.

Sunday morning we slept late and then walked around the town. After lunch we took "our" car and went to Italy. We passed through Mentone, which is one of the smallest cities in this area. Here the Alps come close to the city and form a very lovely background. There was a band concert going on in the square and we stopped to listen to them for a few minutes. They were 29th Division men, and I sent a note up asking them to play Dixie, and signed it "a girl from Maryland." When the band leader read it to the men you should have seen the heads pop up—Maryland men who wanted to see if it was anyone they knew. They played "Dixie," "Maryland, My Maryland," and several other Southern airs. To the east, beyond the town, the Italian border attracts everyone who enjoys the short walk, "The Zone of Invasion," into Italy.

But I must stop for this time. If you're really interested, this can be "continued in our next." That will very probably be my last letter. Until then,

Au revoir,

Miriam Apple

BOB'S BEAUTIFUL HANDS

"Oh, mamma! I am going to have the most beautiful hands you really ever saw. Miss Grace showed us how we could and we are all going to start right away to make them handsome!" And Bob whirled in from school like a tiny cyclone.

"Isn't that splendid! I suppose Miss Grace has told you how to keep your hands clean and your nails neat, as I have tried so hard to do," and mamma took the little fat hands in hers.

"Oh, no! Not that way at all, though, of course, we must keep them clean; but I'll tell you how we are going to do it.

"We had a lesson about hands today around our little table and we learned a lot of things.

"Miss Grace had us all show our right hand, then our left. Some of the children did not know which was which, but I did.

"Then we played 'Pretend,' and we had lots of fun. We played the piano and beat drums, we washed clothes and our faces and hands, we sowed seed and gathered flowers, we made snowballs and had a snowball fight, we gathered oranges and figs and lemons and picked strawberries, we swept snow from our shoes and picked up chips and rang bells.

"Then, while we rested, we told what use our hands and arms were to us and what they did for us.

"They help us dress and comb our hair, they carry our books and help us write and play all our games.

"Miss Grace wondered if we could not make our hands of some use to other people, too, and all the children said they would try and have their hands do something for somebody.

"One little girl said she would look after baby, one boy said he would carry in the wood for mamma, another would run mamma's errands.

"Then we learned the prettiest verse from the blackboard:

"Beautiful hands are those that do
Work that is earnest, kind and true
Moment by moment the whole day
through."

"Can't you see, mamma, if we do that, it will make our hands all perfectly beautiful?"

And mamma was very sure it would.—
My Lesson.

CLING TO THE CROSS

Alan Pressley Wilson

A story is told of a man who fell overboard and immediately began struggling in the water near the ship. In response to his calls for help one of the sailors seized the chaplain's reading desk, which had a cross showing on it, and threw it into the water near the drowning man. As he did so he called out, "Cling to the cross and you'll be saved." The unfortunate man did as he was told and was soon hauled on board the ship.

"Cling to the cross and you'll be saved," is the message we must give to-day. Men and women are drowning in the waters of sin and, as they struggle, they call upon you and me to save them.

"What must I do to be saved?" is the cry that rings in our ears. There is but one answer we can give, and that is, "Cling to the cross!" From the time of Jesus Christ there have been many who have vainly attempted to enter into the Kingdom by some plan of their own devising, but the road of the cross is the only entrance into heaven.

Blossburg, Pa.

Mother: "Your papa, dear, is a tea sampler. He samples the different kinds of tea."

Bobbie: "When I grow up, mamma, I'm goin' to be a candy sampler."—Boston Transcript.

NEWS IN BRIEF

CHANGE OF ADDRESS

Lic. Alvin F. Dietz, from Lancaster, Pa., to R. F. D. No. 3, Catawissa, Pa.

The Laurenceville, Ohio, congregation, Rev. A. Hoshauser, pastor, will build a new Church, costing \$15,000.

Mrs. Jacob G. Rupp, of Allentown, addressed the congregations at Conestoga and Willow Street, Lancaster County, Pa., on last Sunday.

Lic. John A. Berger has accepted a call to the St. Clairsville Charge, Juniata Classis. His address is Osterburg, Bedford County, Pa.

Lic. Aaron R. Tosh has been elected to the pastorate of the Bear Creek Charge, North Carolina Classis. His present address is Mt. Pleasant, N. C.

"I am nearly 90 years old; have been a subscriber and reader of the 'Messenger' for more than fifty years." Mahlon Hille-gass, East Greenville, Pa.

A call has been extended to Rev. Charles F. Freeman, of Hamburg, Pa., from Salem Church, Doylestown, Pa., to succeed Rev. L. V. Hetrick.

Rev. H. B. Kerschner, of Waldo, Ohio, occupied the pulpit of Heidelberg Church, Schwenksville, Pa., on last Sunday morning.

The baccalaureate sermon to the graduating class of the Liscomb, Iowa, High School was delivered by the Rev. J. N. Lysterly, in the Reformed Church.

The commencement exercises of the Frederick, Pa., Township School will be held in Keelor's Church, on Saturday evening, June 14. Rev. G. W. Lutz, of Pennsburg, Pa., will deliver the address.

Rev. I. M. Bachman will deliver the baccalaureate sermon to the graduating class of the Northampton, Pa., High School, on next Sunday evening, in St. Paul's Reformed Church.

Rev. Thomas H. Krick participated in the memorial services held on last Sunday afternoon in the cemetery of Mickley's Church. Assemblyman Ira T. Erdman delivered the oration.

Rev. Andrew H. Smith, of Hoffman Orphanage, occupied the pulpits of the Manchester, Md., Charge on Sunday, May 25. On last Sunday, the services were in charge of Rev. J. W. Reinecke, of Westminster, Md.

Rev. J. N. LeVan, of St. John's Church, Lebanon, Pa., delivered the address at the Memorial Day exercises in Schaefferstown, Pa. Camp 256, P. O. S. of A., were in charge of the parade.

Union Memorial Day services were held in Christ Reformed Church, Bath, Pa., on last Sunday evening, when the pastor, Rev. W. U. Helffrich, delivered an appropriate address.

Memorial services were held in Jordan Reformed Church on last Sunday morning in honor of Sergt. Howard H. Frantz, of Greenawalds, who was killed in action in France between November 5 and 10, 1918. The pastor of the Church, Rev. F. A. Guth, was in charge.

Carlisle Classis, of Potomac Synod, and Iowa and Lincoln Classes, of Interior Synod, have gone over the top in the payment of the apportionment in full. With the five already reported, there are now

eight Classes which have paid 100% or more of the Classical apportionment.

Rose Sunday and the 59th anniversary of Trinity Bible School, Philadelphia, Rev. J. M. S. Isenberg, D. D., pastor, will be observed on next Sunday afternoon. Mr. Preston G. Orwig, of the State Sabbath School Association, will bring a special message.

Lic. Hobart D. McKeehan preached an able sermon in Trinity Church, New Bloomfield, Pa., Rev. J. Thomas Fox, pastor, on Sunday evening, May 25. Mr. McKeehan has been called to the pastorate of the Reformed Church at Dallastown, York County, Pa.

Elaborate preparations are being made to enlarge Grace Church, Allentown, Pa., Rev. Franklin H. Moyer, pastor, and to install a new pipe organ by autumn of this year. Contracts will be shortly awarded for the remodeling of the Church proper and for the building of an annex to be used to contain the mechanism of the organ.

Rev. D. B. Clark, on last Sunday, observed his 15th anniversary as pastor of the First Church, South Bethlehem, Pa. On Memorial Day, Rev. Clark delivered the oration in the Fountain Hill Cemetery, Bethlehem, to the Veterans, P. O. S. of A. and others assembled to decorate the graves of their departed comrades.

The First Church of St. Joseph, Mo., Rev. J. B. Bloom, pastor, will be remodeled at an approximate cost of \$15,000. The plan is to enlarge the auditorium to double the seating capacity. The Sunday School room will also be increased in size, and the building will be made strictly up-to-date.

The ordination and installation of Rev. Bruce A. Wentz as pastor of the Yellow Creek Charge, Juniata Classis, took place at Yellow Creek on Wednesday evening, May 28. Rev. W. H. Wissler conducted the ordination service and Rev. E. S. Noll, the installation. Rev. A. A. Hartman preached the sermon from Isa. 54: 2.

Allen Commandery, No. 20, Knights Templar, of Allentown, Pa., celebrated its annual Feast of the Ascension on last Sunday evening in Zion Reformed Church. The pastor, Rev. Simon Sipple, delivered a fine Ascension Day sermon to a Church crowded to its capacity with members and friends of the organization.

On a recent Sunday, effort was made to liquidate the indebtedness resting on the Church at Fostoria, Ohio, Rev. James S. Freeman, pastor. In a short time cash and pledges were received amounting to more than \$1,000. Additional pledges have been since received, making a total of \$1,075. These pledges, when fully paid, will wipe out the indebtedness which has been resting on the Church for a number of years.

The 59th annual commencement of Ursinus College, Collegeville, Pa., will be held June 7 to 11. The baccalaureate sermon will be delivered by Rev. Amos O. Reiter, pastor of Trinity Church, Pottsville, Pa., on Sunday evening. The commencement day oration will be delivered by Hon. J. Hampton Moore, Philadelphia, on Wednesday morning.

The "Denver Times" of a recent date contained the following item, which will be of interest to our readers: "One of the most active and interesting of Denver's ministers is the Rev. David H. Fouse, who has been pastor of the First Reformed Church for 18 years. During that time Rev.

Fouse has tried and proven his theory of broadening Church service, and has likewise become one of the prominent figures in the public life of the city."

The address of Prof. Philip Vollmer, Ph. D., for the summer months will be at the home of his daughter, Palmyra, N. J. Dr. Vollmer is ready to supply pulpits during the summer.

Rev. J. William Knappenberger, President of the Allentown College for Women from 1892 to 1904, died at his home in Niantic, Conn., on Thursday, May 29. The funeral was held on Monday, June 2, from his late home. Upon his resignation as President of Allentown College, Rev. Knappenberger assumed the pastorate of the Congregational Church at Niantic, still retaining his relation with Lehigh Classis. He is survived by his widow.

Eleven, out of a total enrollment of sixteen, were in active service under the Stars and Stripes, is the splendid record of Mr. Martin I. Foutz's class of young men in Salem Sunday School, Harrisburg, Pa., Rev. Ellis N. Kremer, D. D., pastor. Mr. Foutz would be interested to learn if there is any class in any other Sunday School that has excelled this magnificent record.

Grace Church, Akron, Ohio, Rev. John O. Reagle, D. D., pastor, recently had a conference of the men of the Church, at which time they decided to build a new Church. It was a record-breaking meeting. About \$70,000 were pledged and the plans made for the further canvass of every member of the congregation. It is intended that first a perfectly equipped Sunday School and social building be erected. A very impressive recognition service for the 135 returned soldiers of the congregation was also held on this occasion.

The annual reunion of the Peters family will be held at Neff's, Pa., on August 14. Members of the family will please send any change of address to the registrar, Stanley Peters, Newside, Pa. Owing to the many deaths that have occurred in the family during the past year, the Resolution Committee, Rev. Joseph S. Peters, chairman, No. 49 South Franklin street, Allentown, Pa., is anxious to have a report of those who have passed away during the year, that complete and appropriate resolutions may be prepared in good time.

The choir of St. Mark's Church, Reading, Rev. Gustav R. Poetter, pastor, enjoyed one of its best outings in the country on Memorial Day. Together with their friends, the choir met at the Church at 9 o'clock in the morning and then in automobiles were conveyed to one of the fine Berks County country homes at Garfield, where two splendid à la Berk's County meals were served, numerous games and past-times were enjoyed. At the end of a perfect day, the 85 who were present returned to the city with the remembrance of having had a good time. Mr. and Mrs. Charles R. Krick were in charge.

Mr. H. L. Fogleman, Superintendent of Education of the Sheldon School, Chicago,

WANTED

Woman or girl capable in housework desiring permanent place; first-class home; 3 adults; no washing; good treatment; good pay. References expected. Box 277, Greenville, Pa.

has been appointed lecturer on salesmanship in Northwestern University, also instructor of salesmanship and commercial logic in DePaul University. At the close of this semester, Mr. Fogleman leaves for the New England Circuit of Redpath Chautauqua and Lyceum, delivering his open lecture at Niagara Falls about June 22. This circuit extends through New York, New Hampshire, Vermont and Maine, for a period of twelve weeks.

On Sunday afternoon, May 25, Sugarloaf Township memorial services were conducted in St. Paul's Church. A large number of people assembled. The exercises were very impressive, one feature being the memorial services for Private Harry Hunsinger, of Company M, 145th Infantry, Div. 37, who fell in battle in the Argonne Forest last September. The memorial was arranged by his cousin, Harvey Hunsinger, of Company B, 74th Engineers, A. E. F. There were many appropriate recitations and special music and singing. The pastor of the Cuyningham, Pa., Church, Rev. D. A. Brown, delivered a fitting address.

The services in the First Church, Kenton, Ohio, Rev. Morgan A. Peters, pastor, have held up better since Easter than for some years past. On Mother's Day the Church was crowded to its capacity. Rev. Peters preached to the G. A. R., the S. of V., the I. O. O. F., the K. of P., and delivered two Memorial Day addresses, and also delivered the address at the dedication of the local mausoleum on May 25. Following the Auditing Committee's report, the consistency was pleased to learn that there was a balance in the treasury to care for the work of the Church for two months. This is truly a successful second pastorate.

The consistory of Trinity Church, Philadelphia, the Rev. James M. S. Isenberg, D. D., pastor, lately authorized the formation of a Department of Boys' Work in the Church, and extended an invitation to Henry Stauffer, Haller, 300 Reformed Church Building, to assume the directorship. Mr. Haller, who took charge of the work on June 1st, is an experienced worker with boys, having had charge of the Boys' Work at St. Mark's Church, Reading, for three years. While there he organized a department of 175 boys. The field in Trinity Church is wide, too, and the newly founded Department of Boys' Work expects to include over 250 boys in the near future.

Rev. William F. Curtis, Litt. D., President of Allentown College for Women, delivered the annual baccalaureate sermon to the graduating class on last Sunday afternoon in Dietz Hall. The baccalaureate service was followed by the singing of sacred songs on the front steps of the Hall. On Monday evening, at sundown, the annual pageant was held on the College campus in front of the dormitory building. The pageant, entitled "Shades of Night," was the work of Miss Sarah Gabriel, of the school faculty. Commencement day exercises are being held to-day.

Rev. A. C. Peeler, of Salisbury, N. C., and Miss Grace Collier, of New Holland, Ohio, were married at high noon on Wednesday, April 16, in the Fourth Church, Dayton, Ohio. The ceremony was performed by Rev. Ralph Lynn, of Xenia, Ohio, assisted by Rev. H. B. Diefenbach, of Dayton. Miss Maud Ritter, of Dayton, was maid of honor, and Rev. George R. Snyder, a classmate of the groom, was best man. The ceremony was attended by only close friends of the bride and groom. Miss Olive House, of Dayton, presided at the organ. Following the wedding, a dinner and reception were held at No. 69 Fulton street, Dayton. In the late afternoon, the couple left for North Carolina to visit relatives and friends of Rev. Peeler. On June 1, Rev. and Mrs. Peeler began their work

in the pastorate of the Reformed Church at Staunton, Virginia. Mr. Peeler is a recent graduate of the Central Theological Seminary.

The 50th anniversary of the organization of Corinth Church, Hickory, N. C., Rev. W. W. Rowe, pastor, was appropriately observed on the first Sunday of May. At the morning service the pastor preached the historical sermon. He took as his text, "Remember the days of old." The hymns sung by the fathers were used. In the afternoon a union service was held, at which time greetings were brought from the different congregations of Hickory. Rev. J. H. Shuford and Dr. A. D. Wolfinger also brought greetings. At this service the beautiful bronze memorial tablets to Rev. J. L. Murphy, D. D., and Abel A. Shuford were unveiled. The congregation recently unanimously voted to pay the salary of Missionary Whitener to China. This move is arousing much interest on the part of all in the congregation. Lieut. Orin M. Sigmon, who made the supreme sacrifice in France, has left to the congregation a fund of \$1,000, the interest of which is to be used for the benefit of the music of the Church. Mr. Sigmon was a member of the choir and much interested in his home congregation.

June 1st marks the beginning of a new era in the work in the Wapwallopen

Charge, Rev. Harry A. Behrens, pastor. It also marked the 30th anniversary of St. Peter's congregation at Hobbie. While this was a local event, yet all the other congregations in the charge took part and the cords of mutual fellowship and co-operation were strengthened. Saturday evening an overflow social and fellowship service was held, when the people met former pastors and recalled the faces of days gone by. On Sunday afternoon, Rev. A. H. Herbst, now of Shrewsbury, who served St. Peter's from 1896 to 1907, brought a message based on the 23rd Psalm. On Sunday evening, Rev. O. F. Schaeffer, now of Leek Kill, who served from 1907 to 1915, challenged the people to the greater task of the day. Rev. Clark W. Heller, of Fairfield, who entered the ministry from this charge, assisted at both services. Rev. W. H. Snyder, of Zwingli Church, Berwick, brought the greeting from his people at the evening service. Pastor and people of this charge have much to be proud of during the past year. A new parsonage was purchased and the major portion of the debt liquidated. Three congregations—St. John's, St. Mark's and St. Peter's—paid the apportionment in full. While the Charge only paid 31% last year, this year 86% of the apportionment was paid and the interest in other drives—Emergency Funds, Syrian Relief, Red Cross, etc.—all met with hearty support.

Children's Day in the New Era

The observance of Children's Day this year should be more interesting and helpful than usual. Last year a large number who were called into the country's service were absent. Many of our brave boys have returned, some will not come back, but it should be remembered that their lives were given for others. The spirit of service and earnestness, the spirit of thankfulness should rise to the surface on this Children's Day. The Sunday School, like a mighty Christian army, should pledge itself anew to the greater task of liberating mankind from the bondage of evil, to the freedom and joy of the children of God. No other institution of the Church has such an opportunity as the Sunday School for making Christ known to the world. In childhood, impressions are made which lead men and women to go forth as brave soldiers of the Cross into all parts of the world. Through the teachings of the Sunday School, habits of prayer, of giving and of helpfulness to others in daily life are being cultivated.

Children's Day is the one great Sunday School Day in which the Churches unite in recognition of the importance of the child in kingdom training and service.

An important and most helpful feature of Children's Day is the consideration which it gives to the needs of boys and girls who are without Sunday School privileges. When we remember that at least ten million children and young people in our own country are without the opportunity to receive the regular instruction in God's word which the Sunday School offers to us so freely, and recall that many of them have not been taught to pray or to look to God as the giver of all good, and to think of him as their helper and friend, and to learn the great Bible stories, surely our hearts must be stirred with the desire to do our utmost to help them. Christ's work of bringing these his lambs into the fold calls for more generous and whole-hearted response than we have given in the past. Their need is our opportunity. Let our Churches and Schools respond joyously and lay an offering of at least \$20,000 on God's altar for the Educational and Sunday School Missionary work of the Reformed Church.

The Baptismal Service on Children's Day

It is the beautiful custom in some of our Churches to present the little ones of the household for baptism on Children's Day. This can be made one of the sweetest and most beautiful parts of the program.

If there is a baptism of children on Children's Day, it is suggested that the baptismal service be placed at the beginning of the program and after the briefest possible opening exercises—and here the pastor, instead of addressing his remarks to the grown-up part of his audience, should turn to the children of the Beginners' and Primary Departments and tell of the time that Jesus was upon earth and took the babies in His arms and blessed them.

The service can be made very impressive, so as to produce a life effect upon the children, by asking them to bow their heads and close their eyes and say with the pastor a very short prayer asking God to bless the babies.

The word to the parents should be brief and be simple enough for the Primary children to follow, lest any forget the covenant relation of the family in our Reformed Churches.

A Bequest of \$2,000

A little over a year ago Mr. A. L. Kaub, a former member of the Publication and Sunday School Board, passed to his eternal reward. In his will he made a bequest to be known as:—

"The Augustus Lincoln Kaub Fund, the income to be used for the work of the Board, particularly the Department of Young People's Society and the Men's Organizations, such as the Brotherhood of Andrew and Philip."

The \$2,000 representing this fund was received by the Sunday School Board on June 2, 1919. The officers feel that this gift at this time is prophetic of the larger interest the Church is taking in our General Sunday School Work and in the cause of more thorough organization of the young people and men of the Churches.

The income of Mr. Kaub's gift will be sacredly used for the purpose designated. Are there not a number of members of the

Reformed Church who, in the light of the joy coming to them on Children's Day and the meaning and the importance of work for the children, will place bequests in their wills for "The Board that Cares for the Children?"

R. W. M.

PENNSYLVANIA.

Berwick (Zwingli), Rev. William H. Snyder.—Last Sunday we observed Spring Rally in Sunday School and morning worship. The attendance was large. The enthusiasm ran high. The aim was to begin a Church Building Fund, yet no efforts were to be put forth for cash contributions, simply accepting the pledges from the different organizations of the Church school and classes. The encouraging sum of \$3,200 was subscribed and is to be paid on or before the fourth Sunday in May, 1920. Zwingli Church is making progress in all her activities.

* * *

Leacock (Salem Church at Hellers), Rev. H. J. Hillegass.—Holy Communion was administered on Easter in the presence of a very large congregation. Offering for benevolence amounted to \$108, self-denial offerings \$113, congregational purposes \$84, making a total of \$305. Five persons were received by certificate of dismission from other congregations. Two children were baptized. On the evening of Easter Day a service was held which was interesting and worshipful. On Sunday evening, May 18, a recital was given by the choir of the Church which was appreciatively received by the very large audience present. Offering for the benefit of the choir, \$26.73.

* * *

Apollo (Pine Run and Olive), Rev. Samuel E. Lobach.—Additions: Confirmation 16, Letter 1, Re-profession 5, total 22. Offering: Current Expenses \$1,450, Apportionment \$268, Other Benevolences \$102, total \$1,820.

* * *

Red Lion (St. John's), Rev. John W. Keener.—Additions: Confirmation 12, Letter 9, Re-profession 3, total 24.

* * *

Elizabethville (Lykens Valley), Rev. Calvin P. Wehr.—Additions: Confirmation 18, Letter 10, total 28. Offering: Apportionment \$398, Other Benevolences \$700. Total benevolence for Classical year is \$2,000. Two classes of catechumens are under instruction and will be confirmed in October.

* * *

Lutzville (Friend's Cove Charge), Rev. Walter C. Pugh.—Additions: Confirmation 17, Letter 2, total 19. Apportionment paid in full. Financially and spiritually this was the best year of the six years of the present pastorate. The people gave liberally to the many needs presented to them. The apportionment was raised without any trouble. On Easter evening a splendid union service was held, in which the whole community joined. "Go Forward" was rendered by thirty voices. This was the first time that we were able to join our forces in one service, which shows the spiritual side of the people has developed.

OHIO.

Bellevue, Rev. Edgar V. Loucks.—An aeoline stop, with 61 pipes, and a new tremulant, the latest model, have been added to our Hook & Hastings pipe organ. The Sunday School Spring Rally of May 4 was a great success. 633 were present. The Rev. Henry J. Christman, D. D., President of the Central Seminary, Dayton, O., delivered a most timely and suggestive address. Mary Isabel Park, Ph. D., Dean of Women, Heidelberg University, Tiffin, O., addressed the congregation on Sunday morning, May 11. The Classical report revealed the good

fact that our congregation paid \$1,039 more for others than for themselves during the year. It is safe to add that, having gained this high place of honor, the St. Paul Church will never do less, but will see to it that her gifts increase year by year. People and pastor are thankful and happy in all work of the Lord.

* * *

Springfield, Rev. A. H. W. Hoshauer.—Lawrenceville Charge had a very blessed Easter season. Accessions by Confirmation 24, by Re-profession 2, by Letter 7, total 33. Total for the pastorate, 69. Apportionment, \$693, paid in full. The Easter thank offering amounted to \$8,000, to be applied toward a new Church building, which will be built during the summer of 1920. The Miami Classis was entertained in the Lawrenceville congregation on May 12-14, and has set a new record in the payment of benevolences. 85% of the apportionment was paid this year over against a 55% payment of a year ago. Seven delegates from the charge journeyed to South Vienna, Ohio, to attend the Clark County Sunday School Convention May 8th. Our denomination is the predominating religious factor in this township, and present plans are to hold conferences for workers in each of the five schools of the district in the near future. The Lawrenceville school will be entertained by the Tremont City school on Children's Day and will be conveyed thence by automobile. The Memorial Day exercises were held in the Tremont City Reformed Church. The address was delivered by the pastor. The Ladies' Aid Society reports a balance of \$1,000 and the Sunday School of over \$1,100. Funds and pledges on hand over \$11,000.

INDIANA.

Lafayette, Rev. M. N. George.—On Palm Sunday, 16 members were received, 8 by confirmation, 3 of whom were heads of families. Holy Communion was observed on Easter Sunday. Good attendance and a large communion. Offering for Home Missions, \$200. In the evening, the cantata, "The Glory of the Cross," was rendered by the choir, assisted by a large chorus. On Sunday, May 18, the Men's Society of the congregation celebrated its golden jubilee. Rev. Theodore F. Herman, D. D., of Lancaster, Pa., who was pastor of the Church from 1898 to 1903, was the anniversary speaker. He preached two excellent sermons to large and appreciative audiences.

MISSOURI.

St. Joseph (First), Rev. J. B. Bloom.—The "St. Joseph Gazette" of May 20th contained the following item: "Preliminary arrangements were completed last night at a meeting of the First Reformed Church congregation to make modern improvements to the present

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Church edifice at Tenth and Lincoln streets. The addition will cost approximately \$15,000 and work will be started at once. The plans include enlarging the main auditorium to double its present seating capacity of 300 and an addition to the Sunday School room. A kitchen, dining room and rest rooms also will be added and the Church building made strictly modern throughout. The addition will be of red pressed brick to correspond with the main building and interior finish will be of dark oak. The building committee comprises J. L. Guthrie, W. J. Schneider, Gus C. Schatz, W. J. Weber, Fred Bolliger, W. S. Hathaway and George W. Webb. The First Church was organized 27 years ago and for 10 years occupied the building at 910 Edmond street, now used by the Second Church of Christ, Scientist. The Church at Tenth and Lincoln streets was erected in 1902. The Rev. J. B. Bloom has been pastor 10 years. During this time the congregation has paid off a \$5,000 debt, installed a fine pipe organ and made other improvements."

A GIFT OUT OF GRATITUDE

The other day Chaplain Harry Nelson Bassler and wife came to Philadelphia and called on their friends in the Reformed Church Building. Chaplain Bassler looks the picture of health. After spending more than a year overseas and passing through some of the real experiences of the War, he comes back to his family, his country and his Church with a profound sense of gratitude. He called at the office of the Board of Home Missions and laid down on the desk five crisp one hundred dollar bills to establish "The Rev. and Mrs. Harry Nelson Bassler Church-building Fund," as an expression of gratitude for his safe return from service overseas. That was a most beautiful and praiseworthy gift. There are doubtless many others who have had similar experiences and who are moved to do something in a substantial way to express their gratitude and we know nothing quite so appropriate and helpful as the establishing of a Church-building Fund. Chaplain Bassler has been a warm advocate of these Funds for a number of years, and by his own personal act has set his approval upon them and has used them as an outlet of his own personal gratitude.

C. E. S.

News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

We have heard of one W. M. S. which will have "Reports of the Progress of the Forward Movement in the Reformed Church" made monthly.

Dr. D. A. Souders, our Superintendent of Immigration, will teach the Home Mission text book, "Christian Americanization, a Task for the Churches," at three summer Missionary Conferences. This book has been published jointly by the Council of Women for Home Missions and the Missionary Education Movement. Price,

cloth, 75c; paper, 40c. For sale at our Denominational Headquarters.

An Auspicious Year

The W. M. S. of Grace Church, Pittsburgh, Pa., enjoyed a successful year, in spite of the hindrances which were common to all Church organization during the past few months. A mission study program has been systematically and effectively carried out. The text-book "Women

Workers of the Orient" was taught by F. C. Price, delegate to the Ridgeview Conference last summer. The "Path of Labor" is now being used, under the leadership of Miss Jean Craig. The society is deriving benefits, both mental and spiritual, from these lectures.

The "Membership Recruiting Campaign" added 14 new members to the society. A splendid Thank Offering service and pageant was presented under the direction of Mrs. J. R. Conrad. Recently several of the members gave a little sketch in the basement of the Church, entitled "The Missionary Society Meets at Mrs. Martin's." The participants appeared in old-time costumes of rare silks, delaines and laces; hats and bonnets were old-time, also. The sketch was humorous from beginning to end. Eliza, the colored maid, was continually embarrassing her mistress in the presence of her guests. Mrs. Timmons was so tired of rummage sales, bake sales, Church suppers, etc., that she was quite willing to forego heaven, if she was quite sure there was nothing "doing of the kind" in the other place. When the Treasurer (in the sketch) announced that she had \$47.37 in the treasury, Mrs. Smith, the village terror, said that there must be more, and she wondered where all that money went to. The take-offs were numerous and humorous, and the members of Grace Church enjoyed the sketch immensely.

The Penny-a-Day Circle will have its annual ingathering at the June meeting. A picnic is also scheduled for June, after which the society will omit the mid-summer meetings. Mrs. H. M. Hauser is the genial President, and the society is proud of her leadership.

Classical Meeting of Virginia

The sixth annual meeting of the Woman's Home and Foreign Missionary Society met at Frieden's Church, April 23 and 24. The opening service was held Wednesday, 8 P. M., with the largest attendance ever present. There were forty delegates representing nearly every local society of Virginia Classis from Roanoke, Virginia, to Martinsburg, West Virginia.

Rev. S. W. Beck, the local pastor, conducted the service and made a few interesting remarks in regard to the history of this Church. Frieden's is sometimes called the Mother Church in the Virginia Classis, as it is one of the oldest Reformed Churches in the State of Virginia. The organization was effected some time previous to the year 1747, but the exact date is not known. It was one of the congregations visited by the eminent Michael Schlatter on his first missionary tour through Virginia. Rev. Brown preached for this congregation for 50 consecutive years. During the latter part of his pastorate, Rev. Daniel Feete was associated with him as assistant pastor and following his death in 1850, succeeded him in the pastorate. The present membership of Frieden's is composed of intelligent, wealthy and influential farmers and is to-day one of the strong and substantial Churches in Virginia Classis. After Mr. Beck's remarks, Mrs. Beck, in a few well chosen words gave the address of welcome, which was followed by a hearty response from Miss Mary Bosserman, from Harrisonburg. A very able address was then given by Rev. B. L. Stanley, of Weyer's Cave. Subject, "It Can Be Done." The morning session was occupied with reports of officers and departmental secretaries, including the report of life members and members in memoriam. Mrs. Fred Rhodes, Secretary, announced the

honor bestowed upon Mrs. W. H. Causey, retiring President. Mrs. Causey was made a life member by the societies comprising the Classis.

The afternoon session was opened by devotional services led by Mrs. W. L. Anderson, of Mt. Crawford, which was followed by an address by Rev. N. A. Fravel in the absence of Rev. Causey, who could not be present on account of illness in his family. Rev. Fravel's subject was, "The Forward Movement of the Reformed Church." The Woman's Home and Foreign Missionary Society is heartily in sympathy with the movement. Next came the reports of delegates, reports of committees and election of officers, which is as follows: President, Mrs. N. Wilson Davis; Recording Secretary, Mrs. N. A. Fravel; Corresponding Secretary, Mrs. Betty Vanlear; Treasurer, Miss Luella Sibert; Statistical Secretary, Miss Mary Craun; Classical Secretary, Mrs. W. H. Causey; Classical Editor, Mrs. J. C. Recher.

At 8 P. M. devotional services were led by Rev. N. H. Fravel, followed by an address by the retiring President, Mrs. W. H. Causey. Theme, "Forward Movement and Budget." After this came a very able address by Rev. J. Silor Garrison on "Woman's Work in the Church." There being no further business of the society, the meeting adjourned, the next annual meeting to take place at Roanoke during the month of April, 1920. The kindness and hospitality of the ladies of the local society could not have been surpassed, as was shown by the sumptuous picnic dinner and supper served on the Church lawn.

Mrs. J. C. Recher

Allegheny Classis Meeting

The 28th annual meeting of the W. M. S. of Allegheny Classis was held on March 27, 1919, in Bethany Church, Butler, Pa., Rev. J. W. Pontius, pastor. The meeting was well attended. The business sessions were held morning and afternoon, with the President, Mrs. M. G. Schucker, in the chair. The reports from all sources were encouraging, indicating a substantial increase financially. The Membership Recruiting Campaign, carried on early in the year, showed a splendid gain in members.

The Church Building Fund which is being raised by the Classical body will be completed before the meeting of the Synodical W. M. S. in the fall.

At the recognition service W. M. S. of Christ Church, Pittsburgh, Rev. W. F. Ginder, pastor, was again awarded the banner, having met the requirements of a Front Line Society.

The delegates to the Chambersburg School of Missions are Mrs. S. O. Reiter, prim., and Mrs. A. Park Dibler, sec.

The next annual meeting will be held in Christ Church, Pittsburgh.

The following officers were elected: Pres-

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ident, Mrs. M. G. Schucker; First Vice-President, Mrs. J. E. Close; Second Vice-President, Mrs. Davy; Recording Secretary, Mrs. H. M. Hauer; Corresponding Secretary, Mrs. John Stewart; Statistical Secretary, Mrs. T. C. Price; Treasurer, Mrs. C. G. Pierce.

At an Executive Committee meeting held immediately after the close of the afternoon session, the following Departmental Secretaries were appointed: Secretary of Thank Offering, Miss Sarah Capp; Secretary of Life Members and Members in Memoriam, Mrs. H. W. Kurtz; Secretary of Literature, Mrs. S. O. Reiter; Secretary of Mission Bands, Miss Agnes Stauffer; Secretary of Temperance, Mrs. G. A. Keil; Secretary of Y. W. A. S., Mrs. F. C. Nau; Conferences, Mrs. A. Park Dibler.

The speaker of the evening was Rev. A. C. Renoll, of Fredonia, Pa.

The Church Services

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Trinity Sunday. June 15, 1919.

PRAYER

Luke 18: 1-5; 9-14.

Golden Text—Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. Philippians 4: 6.

Lesson Outline—1. The Purpose of Prayer. 2. The Power of Prayer.

Prayer is one of the supreme acts of faith. Only a firm trust in a Supreme Being can induce men to breathe forth in prayer their supplication and thanksgiving. Given such trust in God's presence and power, prayer becomes inevitable. Without it, it is meaningless and impossible. Therefore genuine religion and prayer are inseparable. Religion is faith and trust in God, and in prayer that trust finds its



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highest expression. Prayer, thus, is a constant and permanent feature of all religions, pre-Christian and non-Christian as well as Christian.

But, though constant, prayer varies in form and in substance. These variations are determined by men's conception of the deity to whom they pray. It is one thing to pray to an inscrutable God, dwelling in the distant heavens, and quite another matter to pray to a known God whose Spirit fills the universe. Capricious might, stern righteousness, ineffable love cannot, and do not, prompt the same prayer. Men will not address God, conceived as King Omnipotent or Judge Eternal, in the same manner as when they regard Him as their heavenly Father. The supplication and gratitude of a child differ from those of a subject or a culprit. They differ in spirit and in substance.

The history of religion contains ample proof of the variable character of prayer, controlled by the dominant thought of God. In primitive religions, by means of prayer, men threatened and cajoled their gods. They pleaded and bargained with them. They sought to bribe or to outwit them. Even the Bible contains clear traces of growth and development in prayer. There is an enormous difference and distance between the prayer of Jacob at Bethel and Christ's prayer in Gethsemane. The distance is measured by Jesus' perfect knowledge of the Father as compared with Jacob's dim vision of Jehovah. And between these two extremes we may trace the full arc of prayer, as it swings gradually out of fear into trust, from clamorous petition to fervent thanksgiving; until it rests, finally, in the perfect Christian prayer, "Thy will be done."

There is a marked difference, then, between prayer and Christian prayer. And it is the latter we must study and seek to understand better. There is sore need of doing that, for it is still true of multitudes who pray that they know not how to pray. They deprive themselves of the great promise that immediately follows our Golden Text, viz., "And the peace of God, which passeth all understanding, shall guard your hearts and your thoughts in Christ Jesus" (Phil. 4: 7). Their prayer raises many problems, but it does not bring the peace of God into their lives, because they have not yet learned to pray in the spirit of Jesus.

One other warning must be heeded. The Bible contains no fixed "doctrine of prayer." It is a book of life. It begets faith, and it engenders within men the spirit of prayer. Above all, it contains Jesus Christ, our great exemplar. We must emulate His Spirit and follow His example, if we would learn to pray aright.

I. The Purpose of Prayer—Prayer is communion with God. Through prayer, men may enter into personal communion with their Father in heaven. Such prayer may take various forms and expressions. It may be silent or uttered, public or private, personal or intercessory. It may voice petition, confession, or praise. But, in any case, its main purpose and object must be to relate our personal life, all our desires and aspirations, in trustful submission to the revealed will of God.

This revealed will of our Father we know from the Gospel of Christ. His supreme purpose is to have spiritual children, men who know and trust Him, and to whom He can give His spiritual blessings. Under His Providence, our earthly life, with all its limitations and vicissitudes, ministers to the development and discipline of such spiritual childhood. Now it is only by connecting prayer with God's supreme purpose in our lives that we can rightly understand it. Through it, in trustful submission and humble subordination, we seek to link our lives with His will and relate our purposes to His.

Here, perhaps, lies one of the chief diffi-

culties with prayer. Men regard it as a talisman, possessing miraculous power. They hold that prayer is asking God for things; and the value of prayer, getting what you ask for. Thus, their chief aim in prayer seems to be to bend heaven to do their bidding. They dictate their will to God, instead of seeking to submit to His gracious will. They seem to regard God as indifferent to our welfare, or as reluctant to grant us needed blessings. And prayer, especially importunate prayer, is supposed to be the means that wrests blessings and favor from this reluctant God. But that is a very primitive notion of prayer. It is pagan, not Christian. It is bound to give rise to many perplexing doubts and difficulties, because it fails to work. It breaks down when tested in the crises of human experience. And more than once it has wrecked the feeble faith that supported this erroneous idea of prayer.

Christian prayer is spiritual communion between Father and child. As children, our needs are many and various. They are physical and spiritual, personal and social, temporal and eternal. And all of them, without exception, are proper objects for prayer. "In everything let your requests be made known unto God." Here the relation between human parents and their children may help us to understand our relation to God. Little children literally ask for everything, including the moon and matches. Wise parents never rebuke them for asking, but neither do they grant all of their requests. Rather they seek by loving nurture to teach and train children to aim at the things that are right and to seek the things that are truly worth while. And as children grow older and wiser, their clamorous petitions are hushed. There may come a time when they no longer ask things of their parents, when they realize that the life of the home, with its communion of love and its fellowship of service, is the greatest good and the highest gift parents can give. And then the intercourse between parents and children will be crowned with perfection.

Even so it is with our communion with our heavenly Father in prayer. We may come to Him with all our needs, believing that He understands them all and is constantly seeking our highest good. But our highest good is God, not things. Spiritual life, not material blessings. Things that we ask for, God may withhold from us; but Himself never. And as we grow older in grace, and as our communion with God deepens, our petitions will be fewer, and gratitude and praise will be the dominant notes of our prayer.

II. The Power of Prayer—What does prayer achieve and accomplish? Some prayers achieve nothing at all. The Pharisee, pictured in our lesson, prayed many times a day, and minute rules controlled the form and substance of his devotions. But his prayers were mechanical acts. Jesus warned His disciples against such vain and verbose practices. Without truthful sincerity prayer is worse than useless.

But what does sincere prayer accomplish? Are we to infer, from the Jesus' parabolic picture of the Judge and the Widow, that our God will grant all our requests, provided we pray with unceasing importunity? The Master said, "Yet because this widow troubleth Me, I will avenge her, lest by her continual coming she weary me." Sometimes men quote this parabolic utterance in support of the strange doctrine that the power and success of prayer depend upon our importunity.

God hears and answers every sincere prayer. His willingness to grant our filial requests and to supply our every need is not the result of our vehement pleading. It is the expression of His paternal character. But His answers to our prayers are always shaped by His supreme desire to seek our highest good. The very worst

thing that could possibly happen to children would be the fulfillment of all their petulant and ignorant requests. Parents fulfil the spirit of their prayer best by ignoring or refusing their petitions. So it is with our prayers to God.

Paul bids us take everything to God in prayer; and he is careful to add "thanksgiving" to "supplication." And then comes the great promise, "The peace of God shall guard your hearts" (Phil. 4: 6, 7). That is the power of prayer. The apostle does not say: God will grant your requests! That would not be true to our experience; nor would it be good for us if it were true. God does more than that. Children who commune with their Father sincerely in prayer are filled and flooded with His peace. They learn that only in submission to His will, and in loyal co-operation with Him, they can achieve their highest good. That was Jesus' experience in Gethsemane. It may be ours, if we let the Master teach us how to pray.

THE CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

June 15th. What We Owe and How to Pay
It. 2 Cor. 8: 1-15.

This is a very timely subject. Of late the conscience of Christian people has been awakened on the general subject of stewardship and giving. Never in the history of mankind has there been a more generous outpouring of money and treasure than in the last few years. The springs of benevolence and of liberality have been touched and the spirit of helpfulness has expressed itself in a variety of ways. This is a most hopeful sign. There was a time when people spurned the idea of being appealed to for contributions. Their attitude is changing and many people to-day are seeking outlets whereby they can apply their money to best advantage and where it can render the greatest service. Someone has said, "Our civilization has need of many things if it shall be truly Christian. But in nothing has it greater need than this: that the average man shall recognize the spiritual content of money and maintain an attitude of stewardship to that with which money is so closely related—that is, to property, income, wealth."

There are two questions which are raised by our topic.

1st. What we owe. Broadly and generally speaking we owe everything. "What hast thou that thou hast not received?" We are not our own. All that we are and have has come to us from outside of ourselves. Others have labored and we have entered into their labors. One soweth, another reapeth. We brought nothing into this work. Even were we to put forth special efforts of our own in the acquirement of property and wealth, all would avail us nothing if the blessing of God were not resting upon our efforts. The might of our hands, the clearness of our judgment are altogether dependent upon God, who gave them and who controls them. Man is not the absolute owner of anything; he is only a steward, a trustee. God is the absolute owner and man is accountable to Him for the proper use of the things which are entrusted into his keeping. A recognition of the obligations of stewardship reverses the entire conception of life, its purpose, its program, as well as the approach to all the problems of life. It makes all the difference in the world as to whether we regard God or man as owner. If man, then he has a perfect right to do with his possessions as he pleases. He can use them for selfish purposes if he will. He does not feel himself accountable to anybody. But if God is the owner, then a number of questions immediately confront the conscientious man.

The first of these pertains to the acquisition of wealth. This is as fundamental and vital in a truly Christian program of stewardship as the distribution thereof. Man has no right to obtain money in any but honest and legitimate ways. As a true steward he cannot administer what comes to him by theft, intrigue or dishonest methods. Far greater emphasis should be laid upon the lawful acquisition of money than is being done these days. It is practically impossible for men by legitimate means to acquire the wealth which some possess at this time. Their money has been made at the expense of their fellowmen. Somewhere the distribution has not been fair and equitable. To be sure, we must recognize the value of industry and clear judgment, close application and business acumen, by means of which fortunes come to some people in business, but apart from these, it is essential that business principles should be exercised in all matters pertaining to the acquisition of wealth.

Another is, how much should a man use for himself, for his own comfort and use and efficiency and pleasure? Surely no one has a right to squander any of the things that God entrusts into his care. Has he a right to appropriate the same unto himself? The question can be answered most satisfactorily if we consider the fact that man does not belong to himself, but to God, in body and in soul. Man is not an end unto himself. So that all the money which a person uses for himself is in the largest and best sense used for God. Of course, if you establish a dualism in your own being and regard a part of yourself as belonging to God and another part somewhere else, then you get into an endless confusion and you will have to raise all sorts of questions which cannot be satisfactorily answered. If, on the other hand, you regard yourself as wholly belonging to God, then, whether you eat or drink or clothe yourself or whatsoever you do, you do it unto the Lord. You will use all that God has entrusted to you for God. That is the ideal meaning of stewardship. That is the New Testament idea and nothing short of that is the ideal.

2nd. How to pay it. The Bible lays down a number of rules with reference to giving, and while it is perfectly true that we owe everything to the Lord, there are still plans and methods whereby our giving may be determined and properly regulated. Giving ought always to be made an act of worship. It should be a means of grace. There is no other reason for giving apart from this. God does not need the gifts. Man needs the spiritual grace which the act and act of giving impart. By refusing to give we rob ourselves, for giving develops the unselfish, the kind and the gracious spirit within us. This always needs to be cultivated. It is the exercise for the spiritual just as gymnastics are the exercise for the physical. St. Paul lays down certain very explicit rules which are summed up in that classical passage, 1 Cor. 16: 1, "Let everyone of you, on the first day of the week, lay by him in store as the Lord hath prospered him."

There we have, first, the idea that giving is a matter for each individual. "Every one of you." It cannot be done by proxy, just as little as another can eat for us. We rob our friend of this spiritual grace if we give for him.

Then, giving is to be done systematically, "On the first day of the week," not spasmodically, but regularly, habitually. It is to be a part of our very life. We can do it more easily and give in larger amounts by having order and system in connection with it.

Then again, it is to be done proportionately, "As the Lord hath prospered." The amount cannot be definitely determined. It must depend very largely upon what a man has or has not. There are some who find

much satisfaction in the tithe, by giving one-tenth of their income specifically to the Lord. This is the Old Testament standard. Surely the Christian does not want to fall below this. He rather wants to rise above it. It is clear, however, that the man who has a very large income cannot discharge his full obligations by giving a tenth merely. For instance, if a man has an income of \$1,000 per year, on the basis of one-tenth he would give \$100 to the Lord. The man who would have an income of \$10,000 would, on the same basis, give \$1,000. But he would have \$9,000 left as over against the other who would have only \$900 left. The gift is determined not so much by the amount of the contribution as by the amount that the person himself retains. The widow in the parable gave her two mites. It was all that she possessed. She gave her all. The rich poured in of their abundance, but none gave all, besides the widow. Sometimes the appeal to give the tenth is put upon very low and selfish grounds. I have heard people appealing to others to observe the law of the tithe, and holding out the inducement that by so doing God would richly bless them with this world's goods. That is a very low and un-Christian appeal. We do not want to give either all, or only one-tenth, with the thought of ever getting a return therefor, whether it is of a material or a spiritual character. The boy puts his penny in the slot and holds out his hand to receive the caramel that drops out, but we are not boys and do not want to put our giving upon such a commercial basis. We must pay what we owe, not grudgingly nor of necessity, but cheerfully, wholeheartedly. We must give, not expecting anything in return, and we must never talk about what we are giving. Your left hand does not need to know what your right hand doeth, nor must you be casting it up. "God giveth liberally and upbraideth not."

"What shall I render unto the Lord for all His benefits unto me? I will pay my vows now unto the Lord." I will give myself in body and soul and spirit, in property and life, unto His service. **Personal consecration is purse and all consecration.** I owe all to Him; I will pay all I have to Him.

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent.

Our Decoration Day

This Decoration or Memorial Day, which we usually observe by putting up the flags and by participating in the parade in Womelsdorf and by cleaning our cemetery lot and putting flowers on the graves of the Bethany children and upon the grave of Dr. Livingood and that of Mr. Gobel, who years ago donated a burial place where Bethany might lay its dead near the centre of the beautiful Womelsdorf Cemetery.

This year, unfortunately, a carload of coal had to be unloaded on Memorial Day, and this interfered a good deal with our preparations for the parade; nor did we have the larger boys for the groups of soldiers and sailors who usually make such a fine appearance in our parades.

Still we were able to make a creditable showing with the help of the teachers and other employees who worked heroically to complete the preparations so that Bethany would be worthily represented on this greatest of all memorials days.

The special features in our part of the parade were two chariots, one carrying "Columbia Mourning for Her Children" and the other, "Liberty Enlightening the World." The former was a reproduction of the figure on the cover page of the current number of "The Youth's Companion"

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and was beautifully represented by Mary Hallman, while Helen Weaver gave an equally fine representation of "Liberty" holding high her torch of yellow flowers and wearing a golden crown. She was preceded by Uncle Sam in customary attire, while an older boy carried a flag draped with black ribbon, in front of Columbia.

Wilmer Daubert carried a large U. S. flag at the head of the procession, as was fitting for a boy who had a brother in the army in France and had just received word that this brother had safely returned to America.

After our service at the Bethany graves, we participated in the general service, the Superintendent offering prayer. All enjoyed and were benefitted by the fine memorial address.

Shortly after 8 we all returned to the Home, dusty and tired, and found a treat of cake and ice cream, the latter being donated by unnamed friends whom we thank most heartily for providing such a fine ending for our Decoration Day.

WOMEN'S SOCIAL UNION, PHILADELPHIA

The spring meeting of the Women's Social Union was held on Wednesday, May 14, in the Reformed Church Building.

The special drive for new members brought remarkable results, so that instead of fifty new members the Union had the pleasure of welcoming seventy-five into our midst.

The Membership Committee, under the chairmanship of Mrs. J. Walter Myers, of Trinity Church, during the past two months reports having visited or communicated by letter or telephone with at least twenty Churches not represented in the Social Union, and as a result have secured representations from fourteen of these, and now all four Reformed Churches in N. A., seven German and twenty-five of the Reformed Church in U. S., a total of thirty-six Churches, have members united for social intercourse and the general advancement of the interests of the Church.

The afternoon program consisted of a short business session and a Victory Sing, led by Mrs. John Klauder, comprising all the new songs of welcome for the 28th Division men.

Miss Dorothy Warner delightfully entertained us by her pleasing personality in her rendition of the "Flower Shop."

Refreshments in the form of ice cream and dainty cakes assisted in the getting acquainted part of the afternoon's program.

The fall meeting will be held on the afternoon of the second Wednesday in October, to which we invite all members of the Reformed Churches who may desire to join us by the payment of one dollar annual dues.

Mrs. Newton J. Aspden

IN NORTH INDIA

Sherwood Eddy

We left the heat of Travancore and the great convention of the Byrian Christians in the South with 30,000 in attendance, to travel to tropical jungles you read about, while here in the North are wide, dusty plains parched with famine, with little scattered villages and a few trees, but no sign of tropical vegetation. We have just had meetings in Lucknow, Lahore and Allahabad. Lucknow, you remember, was the center of some of the most stirring scenes of the Indian Mutiny of 1857. We went to see the grand old residency of the former governor, Sir Henry Lawrence, with its battered walls bearing the marks of shot and shell. Here some three thousand per-

sons with little defence and a few rough earth works held out for eighty-seven days under a terrible cannonade and rifle fire from thousands of mutineers who swarmed about them and poured in an incessant fire from the buildings of Lucknow. More than two thousand were killed or died during the siege, and less than a thousand survived.

We stood by the grave of Sir Henry Lawrence who fell during the first days of the battle. The monument bears the simple inscription, "Here lies Henry Lawrence, who tried to do his duty." We stood in the little room in the dark cellar underground where the women and children were kept during those stifling hot days under the incessant fire of the guns, with an occasional shot bursting in among them, and where Jessica sprang up in her dream saying she heard the bag-pipes of the Campbell Highlanders. That afternoon they actually arrived. We saw where the brave Sir Henry Havelock fought his way into the city and fell after a dozen victories. As Henry Lawrence died he asked that a Christian Mission might be opened in Lucknow to teach the people the truth of God's love and of human brotherhood to end the hatred, superstition, and ignorance which had caused the mutiny. In answer to his prayer the American Methodist Mission has secured a splendid site beside the old residency where it will erect the new buildings of this growing Christian College.

During our stay in Lucknow meetings were conducted in various parts of the city. Classes for training groups of leaders in personal evangelism were held each morning in different parts of the city. Classes for training groups of leaders in personal evangelism were held each morning in different sections of the city for missionaries, teachers, Christian students, women and Christian laymen. Each afternoon one union meeting was held attended by some six hundred Indian Christians. We have one great aim on this tour and that is to trust God to so vitalize and organize the Indian Christian Church and so to awaken it in a great forward movement for personal evangelism that it may win India. It seems to be the need of the hour and the movement is spreading in this country as in China. Each day we held meetings among the Christian and non-Christian students of the college. No country can be won save by its own native Church. Paid workers alone can never do it. Only as the rank and file of Christians receive new life and catch the simplicity, vitality, and enthusiasm of the early days in Galilee can we get the dynamic Christianity that can conquer this land. This movement of personal evangelism is now sweeping over Asia.

Each evening we lectured to the non-Christians. An audience of Hindus, Mohammedans and Sikhs gathered together and listened with deep attention. We spoke the first night on "The War and Its Lessons;" the second night on "Man's Search for God, and God's Search for Man;" the third night on "The True Incarnation, Jesus Christ;" and on the last night on "How to Find God." Students came to us all day long for interviews. Several decided for Christ. Two of these men came out immediately to be baptized, one of them a Brahmin. A third Hindu student has been twice poisoned by his own family. His food was poisoned; the father commanded him to eat it, but the mother broke into tears, caught it up and threw it away. The second time the boy was asked out to dinner and his father commanded him to eat. He obeyed, but became violently sick and threw off the poison. He has now come to us in another city to receive baptism and then has to go home to face this terrible, dark and sinister force in Hinduism which would kill

him rather than let him become a Christian.

From Lucknow we went to Lahore, the capital of the great northern province of the Punjab. Here we were in the midst of the ancient life of India. We visited the "Wonder House" mentioned in the first chapter of Kipling's "Kim" and stood beside the old gun Zamsammah. It is the unshaken tradition that whoever holds this gun rules the Punjab. For centuries it has passed from conqueror to conqueror and through this northern gateway the hordes of invaders have passed to devastate the plains of India. Today Britain holds the gun and the Pax Britannica checks the internal strife between the warring castes and creeds, the races and religions of this great arena of the faiths and philosophies of the East and the West. But more important than the gun or sword, whoever holds the students of India holds the future. Here a great chain of Christian colleges like light houses along a dark and dangerous coast are spreading the light of Christian truth upon India's future pathway. The widespread agitation for responsible government and home rule has caused a ferment of unrest in educated India.

Tides and currents of democracy, new thought and life are sweeping through the country—political, social, economic, moral and religious. The problem is baffling. With nine-tenths of the people in blank illiteracy and India divided between a dozen different faiths, one hundred and forty-seven languages, as many races, and over two thousand castes, the few English speaking educated leaders are demanding self-government and home rule. But who would rule India? If the British withdrew tomorrow, India would welter in blood from the Himalayas to Cape Cormorin. The problem is, can the non-Christian faiths produce the honesty, efficiency, unity and leadership necessary for responsible government? Great Britain is committed to a large advance in self-government in each province. India must now face the terrible strain of responsible government under present day conditions. Her hope will lie largely in the Christian colleges. Thank God for these centers of Christian liberty in the darkness of illiteracy, superstition, idolatry and poverty.

Each day in Lahore we held meetings in the Forman Christian College which is playing such a dominant part in the training of the leaders of North India, and each night we met here an audience of non-Christian students and graduates. Here were inquiring modern Hindus, brave war-like Sikhs, sturdy Mahomedans, Jains and representatives of other religions. A deep silence fell upon them as we spoke upon "Man's Search for God, and God's Search for Man." The spell seemed to deepen the second night as we spoke on "Jesus Christ the True Incarnation." On the last night several non-Christian students made their decision to follow Christ and would have risen publicly and confessed Him if we had asked them to do so. It seemed unwise, however, to allow the terrible storm of persecution to burst upon them when they were not fully prepared to meet it. They had only read through the single Gospel of Matthew and were not able to meet the torrent of abuse and opposition which would break upon them. Several, however, are coming out and will soon be baptized.

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We have just come to the ancient city of Allahabad. Here we looked upon the old pillar of Asoka, set up more than 200 years before Christ to proclaim the Evangel of Buddhism. The city has been ruled in turn by Hindu, Buddhist, Mahomedan and Christian. Here on the sands I saw the great Kummh Mela on a former visit where 5,000,000 Hindus gather once in twelve years to wash away their sins in the waters of the Ganges.

We held meetings for the united Indian Christian community, and other meetings were held in five different sections of the city. Each night we met the non-Christian college students. On the last night a number of students rose to consecrate their lives to Christ. One of them was a Brahmin teacher. On Christmas Day he had what seemed to him a vision of Christ and became convinced that Christ was to rule India. He will soon be baptized. Another leading non-Christian had promised to take his stand on the same night, but under the terrible strain of the ordeal fainted before the meeting and was not able to be present. We little realize the price these men have to pay when they come out for Christ.

Personally I have been having from two to five meetings and from five to thirty interviews each day. The other members of our team of fellow-workers, both Indian and foreign, are all engaged in holding meetings and conducting personal interviews. Our united endeavor is to work and pray until God shall vitalize, energize, and organize the Church of Christ in India so that it shall arise to evangelize this land.

HOOD HAPPENINGS

These are busy days at the institutions at Frederick, Md. The fourth annual commencement of Hood Seminary opened with the baccalaureate sermon, which was delivered by Dr. U. S. G. Rupp, pastor of the Evangelical Lutheran Church of Frederick, in Seminary Hall, on Sunday afternoon, June 1. The order of the exercises for the remainder of the week's events follows: Monday, June 2, gymnasium exhibit of class work at 4 P. M. on the campus; 6 P. M., class night exercises, Seminary Hall. Tuesday, June 3, 1 P. M., commencement luncheon; 4 P. M., play, "The Land of

Night," on the campus; 8 P. M., commencement exercises, Seminary Hall. Address by the Rev. Andrew B. Chalmers, D. D., Baltimore.

Following the Seminary commencement is the 26th annual commencement of Hood College, when the following order of exercises will be held:

Sunday, June 8, 7.30 P. M., baccalaureate sermon, Evangelical Reformed Church, Rev. W. H. Wotring, D. D., Nazareth, Pa.

Monday, June 9, 10 A. M. to 5 P. M., exhibit of work by the School of Art studio; 8.15 P. M., Senior play, "Purple and Fine Linen," City Opera House. Tickets, 35, 50 and 75 cents.

Tuesday, June 10, 10.30 A. M., meeting of Board of Directors; 2.30 P. M., class day exercises, Brodbeck Hall; 4 P. M. to 5.30 P. M., class reunions on the campus; 7.30 P. M., "Step Songs," Alumnae Hall; 8.30 P. M., recital by students of Conservatory of Music, Brodbeck Hall.

Wednesday, June 11, 10.45 A. M., commencement, Brodbeck Hall, address by Rev. W. J. Dawson, D. D., Newark, N. J.; 1 P. M., annual meeting of Alumnae Association, Brodbeck Hall; 2 P. M., banquet of Alumnae Association, Shriner Hall.

The graduating class numbers 29 from the Academic Department and one from the Music Department.

While the College internally is a veritable bee hive of industry and activity in these pre-commencement days, on the campus and farm are a force of men trimming, pruning, mowing, planting and cultivating, and we already see emerging a picture more beautiful than any that the art of man can paint, for it is nature's own.

Invitations this year have been issued to out-of-town people only, the people of Frederick receiving their invitation through the local press. We look for a large gathering of alumnae and friends.

An occasion out of the ordinary took place in Brodbeck Hall on the evening of Ascension Day, when Jacques de Molay Commandery of the Knights Templar held their annual ascension service here. Dr. Charles E. Wehler, the assistant prelate of the Commandery, preached the sermon, and the College Glee Club furnished the music. It was a beautiful service, arranged by the Eminent Commander of the Commandery.

NEWS OF THE WEEK

Faith in the United States—One of the strongest proofs that the United States practices what it preaches in the matter of respecting the rights of weaker peoples is brought out by the fact that several of the smaller peoples have asked that they be put under our mandatory. The Peace Conference decided some time ago that certain colonies and small nations, instead of becoming entirely independent will be put under the care and protection of this or that great power, as mandatory.

The people of South and Central America have chafed, foolish as it may seem, under the operation of the Monroe Doctrine in spite of the fact that it exists chiefly for their protection. But it is gratifying to our pride to discover in the last few months that the minor peoples of Europe and Asia do not share the distrust that seems to prevail in South America. Various peoples have intimated that they will be content with the mandatory system if they can come under the protection of the United States.

The latest of these is Albania, a people

too weak and too few in numbers to hope for an independent government. With the Greeks, Italians and Jugo-Slavs all eager to gobble her up, Albania turns to the United States and begs us to come and govern her under a mandate. She promises that if we will give her a small body of troops for police duty, a civil governor with American administrative experts, and a loan of a few million dollars, her oil and other resources will quickly repay us.

Whether or not we are willing to grant this request, we cannot but be proud of such recognition of our honesty. Of all the powers America is perhaps the only one whose conscience is clear in the mat-

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ter of its treatment of subject peoples. Some of the Filipinos, the Porto Ricans and the Hawaiians may chafe at being tied to America, but they cannot and do not complain that our rule is tyrannical. The best evidence that we treat them fairly lies in the fact that we do not have to maintain large garrisons in the islands.

The Turk in Europe—The following from an exchange will voice the sentiment of nearly all if not all of the American people:

"Is the Turk once more to be spared expulsion from Europe by the inability of the Christian powers to agree upon his fate? The seemingly unanimous determination during the war that the Moslems must be driven back to Asia Minor has been weakening in Paris. The British, already alarmed over nationalist riots in Egypt and native uprisings in India, are reported to be dubious of the wisdom of evicting the head of Islam from Constantinople. An empire containing 200,000,000 Mohammedan subjects may have to think of the effect of such uprooting of their religious head, particularly with nationalist dissatisfaction already menacing. Again, while Great Britain might thus be deterred from accepting a mandate to put the Turk out of Stamboul, her statesmen might be as reluctant to see control of the straits pass to any other European nation. That was what saved the Turks in 1877 when Russia was ready to seize their capital. America as mandatory would no doubt be acceptable abroad because we are not suspected of any political ambitions, but Mr. Wilson has wisely warned his colleagues not to count on our acceptance of that responsibility, which, unlike the mandates sought by European nations, would involve us without thought of material gain. The suggestion of Greece as mandatory or the establishment of an international commission to govern Constantinople are also being put forward, but either

of these must depend on what disposition can be made of the Turk, who is fully conscious, as ever, of the advantage he possesses in the divided counsels of his enemies.

Another difficulty to-day is the ambition of the European powers for the Turkish territories in Asia Minor. They have so much of it staked out for themselves that there might be no room left for the Turk in Asia, hence he might have to be left in Constantinople. The sort of territorial settlements the Paris Conference is patching up in Europe is not encouraging to the hope that the Turkish problem will be solved much more satisfactorily."

Wilson and a Third Term—Mr. Cummings, chairman of the National Democratic Committee, has declared in an interview his belief that President Wilson might be a candidate for a third term on one condition only, namely, if the League of Nations is defeated in the Senate.

King Albert to Visit America—It is reported that the Belgian King will probably make a visit to America early in the fall. If so he will attend the proposed meeting of the League of Nations at Washington, if such meeting is held.

Ruth Law—Miss Ruth Law, the famous aviator, has announced that she expects to make an attempt to cross the Atlantic in an airplane within the next six weeks. She has already ordered her machine of the Curtiss Company and is making ready for the trip.

Texas Election—Texas voted last week on two very important questions, prohibition and woman suffrage. From present reports, which are not complete, it seems that prohibition has carried by a considerable majority, while woman suffrage from present returns seems to have been defeated.

American Legion—A few weeks ago at St. Louis representatives of enlisted soldiers of the great war met and effected a national organization. It was decided that it shall be non-partisan and non-sectional, and if this is carried out it will have an advantage over the G. A. R. The next meeting will be held in Minneapolis.

The Philippine Islands—The Filipinos who have been in Washington securing the consent of the United States for independence of the archipelago have at the same time declared that they shall need the protection of the United States in future years in case of being attacked by a strong power. This goes to indicate that the islands are scarcely ready for self-government.

Mail by Air—A flight of a mail aeroplane from Switzerland to Paris took place last week. This is no doubt the beginning of a system that will grow very rapidly. Within a very few years there will be mail air routes from one European city to another, perhaps including all the large cities of Europe.

Aliens Leaving—It is reported that at least 1,000 foreigners are leaving the United States every day. Many of them are going back to stay, and it is said that they carry with them an average of at least \$2,000 earned in this country.

The Naval Program—Secretary of Navy Daniels has changed his plan somewhat with regard to building the American Navy. His program did not go through Congress in the winter, and now he confesses that he is converted to the theory of a somewhat smaller Navy than he had formerly counted on.

Energy Resources of the United States—A recently issued booklet by the Government on the above subject shows that a very large percentage of our fuel is wasted, especially coal and natural gas, owing to defective methods of using them. Our known coal supply, however, is very great, amounting to about 300 times as much as has thus far been used. The supply of

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natural gas, on the other hand, will soon be exhausted unless nature generates it in proportion to the consumption.

ANNUAL MEETING OF GETTYSBURG CLASSIS

Gettysburg Classis met in thirty-seventh annual sessions in St. John's Church, McKnightstown, Pa., on Monday evening, May 19. The opening sermon was preached by the retiring President, Rev. A. S. DeChant, D. D., from the text, Matt. 16: 17-18. Rev. J. N. Faust, of Spring Grove, was elected President; Rev. J. H. Hartman, Hanover, Vice-President; Rev. Paul R. Pontius, Gettysburg, Corresponding Secretary, and Rev. M. J. Roth, D. D., Hanover, Treasurer. Rev. Milton Whitener, of Littlestown, is Stated Clerk.

Encouraging reports were received from the pastors of all of the charges of the Classis. While the apportionment was not raised in full, a very considerable increase was made over the amount raised in any previous year. The Classis as a whole paid 37 per cent. more on the apportionment than ever before, the quota for the War Emergency Fund was considerably overpaid, and larger amounts given for other benevolences than in former years. Emmanuel congregation, of Hanover, was reported as having raised \$20,000 to be applied toward the erection of a building at the Hoffman Orphanage, to be known as the Emmanuel Cottage for Girls.

All recommendations of Potomac Synod and of General Synod were approved, with the exception of the proposed amendment to Article 12 of the Constitution, which was disapproved. A committee, consisting of Revs. A. S. DeChant, D. D., and Paul R. Pontius and Elder A. R. Brodbeck, was appointed to co-operate with General Synod's Commission on the Forward Movement.

Rev. John W. Keener was received from Zion's Classis to become pastor of the New Oxford Charge, and has entered upon his work. The East Berlin Charge is vacant. Rev. I. S. Ditzler, Codorus, Pa., is the Chairman of the Committee of Supply.

The following persons were elected as delegates to the General Synod: Ministers, primarii, Revs. M. J. Roth, D. D., and J. N. Faust; secundi, Revs. George W. Welsh and I. S. Ditzler; Elders, primarii, A. R. Brodbeck and H. E. Riddlemoser; secundi, A. J. Hershey and H. B. Baer.

The next annual meeting of Classis will be held in St. Jacob's Reformed Church, Brodbeck, Pa., on May 24, 1920.

The statistics are: Communicants, 7,657; communion, 6,712; unconfirmed, 3,330; infant baptisms, 306; adult baptisms, 21; confirmed, 251; certificate, 107; renewals, 26; dismissed, 142; erased, 97; deaths, communicants, 124; deaths, unconfirmed, 30; schools, 33; officers and teachers, 689; scholars, 7,181; members Young People's Societies, 596; students for the ministry, 9; contributions for Home Missions, \$3,528; Foreign Missions, \$3,145; education, \$1,816; other benevolence, \$10,788; congregational purposes, \$32,774.

Milton Whitener

Stated Clerk

WEST SUSQUEHANNA CLASSIS

West Susquehanna Classis met in its sixty-third annual session in St. Luke's Church, Lock Haven, Pa., Rev. W. E. Harr, minister, from May 19 to May 21. The opening service was held Monday evening, Revs. L. S. Drumheller and J. D. Hunsicker presiding. The opening sermon was delivered by Rev. H. A. Robb, the retiring President. After the service Classis proceeded to organize.

Following the usual order, preparatory service was held Tuesday morning immediately preceding the business session, the sacrament of Holy Communion being ad-

ministered Wednesday morning. From 9 A. M. to 5 P. M. the business sessions were held, two hours in the middle of each day being allowed for dinner.

The service Tuesday evening was in charge of Revs. Dr. Gerhart and Gass, the sermon being delivered by Dr. Richards, of the Theological Seminary at Lancaster, Pa. Wednesday evening, Revs. Bucher and Schaeffer delivered the addresses. The music given by St. Luke's choir was a feature of all the evening services.

Among the visiting brethren, aside from those who spoke in the evening, were Dr. J. C. Bowman, in the interests of the Seminary at Lancaster, and Dr. W. F. More, in behalf of Bethany Orphans' Home.

CARLISLE CLASSIS

Carlisle Classis held its annual session in St. Paul's Church, Mechanicsburg, Pa., May 19-22, 1919. Rev. C. P. Kehl was elected President; Elder S. S. Brenner, Vice-President; Rev. S. R. Kresge, Corresponding Secretary, and Rev. J. A. Reber, Stated Clerk and Treasurer.

The Classis was enlightened as to the needs of the Boards by representatives of these Boards in eloquent addresses.

Mr. H. B. McKeehan was licensed to preach and dismissed to Zion Classis, Potomac Synod. Lic. Charles D. Roedel was received from Lehigh Classis and was ordained and installed as pastor of the Mechanicsburg Charge.

All items referred from Potomac Synod were favorably acted upon.

The amendments to the Constitution were not approved, with the exception of the fourth, which was approved.

The apportionment was paid in full, lacking \$100.

Delegates to General Synod: Revs. E. L. Coblenz and R. E. Hartman and Elders W. B. Shull and W. H. Garber.

The Classis will meet next year at Newport, Pa., on the first Monday in June.

The statistics of the Classis are as follows: Ministers, 14; licentiates, 1; charges, 10; congregations, 23; communicants, 2,306; communion, 2,061; unconfirmed, 807; infants baptized, 47; adults baptized, 13; confirmed, 31; received by certificate, 42; by renewal, 3; dismissed, 55; erased, 35; deaths, communicants, 45; deaths, unconfirmed, 8; Sunday Schools, 21; officers and teachers, 323; scholars, 3,048; Young People's Societies, 529; students for the ministry, 3; offering for Home Missions, \$1,874; Foreign Missions, \$1,859; education, \$339; other benevolences, \$2,104; congregational purposes, \$20,880.

J. A. Reber

Stated Clerk

WESTMORELAND CLASSIS

Classis convened in the First Church, Greensburg, Pa., Rev. E. S. Bromer, D. D., pastor, on Monday evening, May 12. The retiring President, Rev. W. H. Landes, preached the sermon. Following the devotional services, Rev. Daniel Gress was elected President. On Tuesday morning, the organization was completed by the election of Rev. R. V. Hartman as Vice-President and Rev. I. G. Nace as Corresponding

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Secretary.

Rev. Dr. Samuel Small, the veteran Prohibition lecturer, challenged the ministers to rally the people to the support of the amendment that has been adopted by more States of the Union than any other amendment.

Rev. J. C. Bowman, D. D., of the Theological Seminary of the Reformed Church in the U. S., Lancaster, Pa., spoke very earnestly on "The Need of Students for the Ministry." He urged every minister to interest himself in this need.

Rev. Paul J. Dundore, Ph. D., made a strong plea in behalf of aged ministers.

Rev. Frederick C. Seitz, D. D., who has been elected pastor of the Second Church, was received into membership of Westmoreland Classis.

Rev. A. M. Keifer, Greenville, Pa., spoke on "Our Larger Orphans' Home." Rev. Charles E. Schaeffer, D. D., Philadelphia, spoke on "Our Forward Movement and the World Missionary Crisis."

The Forward Movement inaugurated by General Synod in session at Altoona, was heartily endorsed and willingness to co-operate in the same was expressed by Classis.

The action of Judge Snyder in refusing to grant any license in Westmoreland County was endorsed. In addition the following resolution was adopted:

"Whereas, The Christian forces of Westmoreland County have reason to rejoice in the recent decision on the part of the County Court in refusing to further license the liquor traffic; and

Whereas, The Christian Church stands pledged to further every effort to advance moral conditions in the community; and

Whereas, In the approaching election of a Judge in Westmoreland County, the temperance question will be a vital issue; therefore, be it

Resolved, That we recommend to our people that they give moral support to only such candidate or candidates who stand squarely upon the principle of absolute prohibition.

Classis adjourned to meet in Trinity Reformed Church, Connellsville, Pa., May 3rd, 1920, at 7.45 P. M.

MERCERSBURG CLASSIS

Mercersburg Classis met in annual sessions at Fannettsburg, May 13. All the charges were represented by an elder. The following officers were elected: Revs. Gustav Teske, President; S. C. Hoover, Vice-President; W. J. Lowe, Corresponding Secretary; H. N. Smith, Stated Clerk; Elder M. M. Gillard, Treasurer.

All the charges except two paid their apportionment in full. Our slogan for next year is "The Apportionment in Full."

The first three amendments to the constitution were rejected.

Rev. I. W. Hendricks was appointed informant to General Synod's Relief Board. Rev. W. J. Lowe was appointed representative for the Annuity Plan.

The Classis has four students for the ministry.

Classis adjourned to meet in annual session at McConnellsburg, Pa., May 4, 1920.

EDMUND SHOWER EVERHART

Edmund Shower Everhart fell asleep in the home of his daughter, Laura, in Philadelphia, May 4, 1919. He was born in Manchester, Md., May 10, 1830; received into the Church May 8, 1847, by the Rev. Jacob Geiger. Springing from a line liberally honored with preachers and a host of believers, he exemplified the best traditions of the Everhart family. His Bible was the rule and joy of his life. He read it through 14 times. His home was always open to the pastor. Here it was that he sought light on questions on the great truths of the Bible. Instead of gossip he turned the

conversation on those things that make for eternal life and which he found in the Word of God. Next to the Bible he regarded the weekly visit of the "Messenger" a thing of joy and helpfulness. His acquaintance with the things of the Reformed Church made him a very important member and elder. A meeting of a Synod gave him a vision that encouraged his faith in the Church of his choice. His place was scarcely ever vacant when the people gathered together for worship. To watch that expectant face was an inspiration to him who was bringing the message of good will to men. But few enjoyed a conversation upon spiritual things more than this brother beloved. To him Christianity was a life, and his trust in God was only satisfied, when it impelled him to service in the Kingdom. He was sick but a very short time, and the suffering was borne with the blessed assurance that it would make the crown more glorious. His radiant face, his winsome voice, his sympathetic word, and his gentle Christian life made his stays in the homes of his loved ones, since the death of his wife, a veritable benediction. He is survived by the following children: Nimrod, Mary, the wife of Rev. E. R. Deatrich, and Mrs. Laura Sill.

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